

T I M E S
L A M E N T A T I O N .

OR
AN EXPOSITION
ON THE PRO-
PHET IOEL. ꝑ N
Sundrie Sermons or
Meditations.

*Newly Corrected and Augmented by
the Author.*

J E R E M . 13. 17.

*But if you will not heare this, my soule shall weepe in secret for your pride,
and my eyes shall weepe and drop downe teares, because the Lord's flocke is
carried away captiue.*

B E R N A R D . S E N T E N T .

*The whole race of mankind may lament these three things; their birth
full of uncleannesse, their life pressed with wickednesse, and their death
in wofull danger.*

● L O N D O N ,

Printed by William Stansby for Nathaniel Butter,
and are to be sold at his shop at Saint
Austens gate. 1 6 1 3.

101. f. 70

T. I. M. J.

PAINTING

EXPOSITION

GENERIC



LONDON



TO

MY HONORABLE

Friendes, Honourers of all true

Pastors, Sir HENRY MOVNTAGVE

Knight, his Maiesties Sericant at the Law,
and Recorder of the Citie of

L O N D O N.

TO THOMAS FANSHAW ESQUIRE,

One of the Clerkes of the Crowne : And to

GEORGE ALINGTON *Esquire: All of them*

Parishioners of S. *Buttolph* without Aldersgate,

their vnworthy Pastour the Author of these Ser-

mons, in perpetuall memorie of their deserts and

worth; Humbly commendeth his

labours with vsfained Prayers for

their treble happines.



Right nobly accomplished, and wor-
thie Christian Gentlemen, sor-
rowes were neuer welcome: it is not
thanke-worthie to bring euill ti-
dings. Ioab knew this, when hee
would not permit the man whom
hee loued, 2. Sam. 18. 19. 20. to
carrie newes to Dauid of Abfalons death: and Saint

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De Triſt. 5. 5.

Peter permitted no man, no not the beaverers or buriers of Ananias. A& 5. 6. to tell his wife Saphira of her husbands execution, *Dij facerent vtinam talis status eſſet in illo, Vt non triſtitia causa dolenda foret,* would God our ſtate were ſuch as no man had cauſe to lament, or ſorrow were ſuch a vapour, as might be euaporated without ſorrow. Pardon me therefore (Worthie): if the frontiſpice of my labours beare lamentation in it, *verba iuſti dolore ſunt plena* (ſaith Gregory 5. Moral:) the times are ſuch as bedew the words of all good men with griefe and lamentation. There are two cauſes which force all hearts to mourning: the feare of euill, and the loſſe of good. Iſay. 47. 9. Theſe two things ſhall come vpon thee in one day, O Babel. O England, magis excruciant quos ſecreta lacerant cura, thou ſhouldeſt be a cruell mother to thy children to vex our ſoules with ſecret cares, and grant no liberty to vent them: for feare of euils iuſtly deſerued doth afflict vs. No houſholder (ſaith Chryſoſtome) ſuffereth the chaffe to be ground with the wheat: it will marre the ſeruants bread. No fathers (except the Laponians fathers) ſuffer ſerpents and children together. Therefore Almighty God muſt come and winnow the chaffe from the wheate with the ſanne of his iuſtice, & drine away the ſerpents with a ſtronger charme then that of Africa, or elſe his ſeruants will forbear their bread, and his children die by poiſon. But what are thoſe euils we feare? Loſſe of children and widowhood: wee ſee euery day our numbers decrease, our aduerſary emboldened, if not ſtrengthened, the Diuell ſtrong with Eue, and Eue with Adam. The lawes for religion are made but ciphers, and if at any time there be a figure added, it

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is but to bring an hereticall delinquent into a golden number. A sinne-offering is more respected then a peace-offering: Greatnesse is aboue goodnesse, pleasure aboue Religion, Law is sometimes a chance (I should say Calus a Case,) secret iniquities are safetie : publicke enormities unpunished, hurt not the offenders, but the vniuersall common-wealth, Et Ecclesiæ nomine Domini armantur qui contra Ecclesiam dimicant.

Atque meos Calus est quædam flere voluptas,
Expletur lachrymis, egeriturque dolor.

I am much to blame to encrease sorrowes in him that already mourneth in the Lords Sion. Oh that our losses were not great in the superlatiue degree : what haue wee lost ? I will tell you, not as a watch-man, not as a Statesman : but as one of Iobs seruants : we haue lost by the late plague, (as by fire from heauen) aboue 80000 sheepe, that is children : Non pugnando expugnamur, said Artaxerxes of the like : though our enemies were many, and made peace with vs, yet it seem'd God had controuersie with the land, who mourned not for our blessed Queene of eternall memorie : he iustly made to mourne for the death of sonnes and daughters, as the Philistims which would not haue mourned for Sampsons death, yet might bewaile their owne. Yet another of Iobs seruants commeth, and sheweth your Worships. The Babilonish Caldeans fell vpon our Camels; our Camels, some generous and stately Lords and Ladies, Gentry, and Citizens, vncleane beasts that chewed not the chud, although they parted the boofe, and haue taken them away : if they brag at Rome they haue fiftie thousand Papists in England, and thirtie thousand cursors which beare Masse, though they go to Church. They

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The booke de
Abstruſioribus
Jefuitarum ſtu-
diis.

Archbiſhop of
Canterburie:
Biſhop of Lon-
don: both haue
written vpon
Ionas.

haue three bands, Ieſuites, Seminaries, and ſome deuoted lay men and women, by whom they kill the Lords ſervants either by taking their liues if they fall in their power, or by quenching in them the zeale of true Religion: and thus they carry with them a woſull company of ſoules to Hell (Pope-like) and who ſaith vnto them, why do you ſo? Behold yet, worthie Knight, and Gentlemen, another of Iobs ſervants telling you, our Oxẽ were plowing, & Affes feeding, and the Sabeans came with violence and tooke them away: we haue loſt our labouring Oxen which trode out graine, and our painefull Affes which carried the burthen, in ſteed of whom we haue Oxen in viſion, like Pharaoh, and Affes good for nothing but to conſume prouender, and yet bleſſed be God there is one or two eſcaped: for except we had left vs a remnant, we had beene as Sodomẽ and Gomorrah, when Lot was out of it: and God preſerued our Engliſh Nininie by a double Ionas, who neuer fled, nor yet failed to execute the Lords meſſage. The Lord bleſſe them with the bleſſing wherewith Iſaac bleſſed his ſon Iacob. God giue them of the dew of Heauen, the fatnes of the Earth, & plenty of wheat and wine. Let people be their ſervants and Nations bow vnto them. Let them bee Lords over their brethren, and their mothers children honour them. Curſed be he that curſeth them, and bleſſed be he that bleſſeth them. For I feare, as the Emperour ſaid of Ambroſe, mortuo Ambroſio ruiturã Italiam. If Ambroſe were dead Italy would rue it: and as an old Biſhop of Antioch pointing to his boarie haire, ſaid, quum nix iſta diſſoluetur, multum luti conſequetur. If the ſnow of my white head were diſſolued, (and I in my graue) a mirie puddle of Problemes

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in Pulpits, and opinions would vex the whole Estate of our English Church.

But yet hearken, my worthie friends, to the last, latest and not the meanest woe, for which Iob and all the Northerne Countries lament; a Winde from the Wilderness hath shaken the foure Kingdomes of our Monarch, and taken away the Kings eldest Sonne. Oh let not that day be forgotten wherein Henric Prince of Wales departed this mortall life, whose hopefull yeares were the ioy of all reformed Churches, promising establishment of Religion, Royall Succession, and Honourable Iustice. Vpon the same day of August did Nabuzaradan first, and afterward Titus, burne the Temple of Ierusalem. wherefore the Iewes fast that day. Vpon the same day, was Rome first taken by the Gaules, and afterward burned by Nero. The sixe and twentieth of August was fatal to the Kings of Boemia, and the men of Calcedon accounted the one and twentieth day of euery Moneth prodigious, because on such a day the Lieutenant of Darius emasculated all their Male-children and sent them into Persis. But oh England, and all the friends thereof, weepe for the sixth of Nouember, wherein the luster of this generation was put out. Henric thy peerelesse Prince forsooke the Earth, and his principallitie therein, for an immortall Crowne of Heauen. Weepe I say and lament, as Dauid for his friend Ionathan: the Iewes for Iosias and Machabeus: the Romans for Pertinax the Emperour: and our Fore-fathers for the untimely deaths of Henric the fifth and Edward the sixth: that we may neuer mourne for the other branches of the Royall Stemme, but our want of him may be our

Ios. lib. 7. cap. 3.

*Plut. in Camilla,
& Suetonius.*

Alex. ab Alex.

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fruition of them, untill all this generation be gathered to their Fathers.

But I will stay my penne from putting more woes into your Worships heartes, humbly presenting these my reviewed and renewed labours to your Noble selves, who are renowned by your merits, and deserve to be ever remembered with honour in the booke of Divines. I will pray that the leaues and lines hereof may encrease your eternall ioy: and that your greatest sorrow bee the reading of these Sermons. Whereby many haue confessed vnto me, they haue diminished their worldly sorrowes and learned to encrease their everlasting happinesse. You are in place of Iustice: in your breastes mercy, and truth, righteousness, and peace are met together. You neuer speake but for Religion and Iustice. I haue bene informed that in your places, neuer sat a man more Religious Iust, or learned. Wherefore as Plato did immortalize Phædon by his Treatise of immortalitie: So would our true English Pastours eternize your names in immortall monuments of eternall glorie. Feare not the Romish Spirit. We the Ministers and Preachers, like Debora, will goe downe with Barach. If you will still (as you haue done) fight for the Lords Israel, God will recompence your losses, as the King of Poland did his Noble Seruant Zelislaus; hauing lost his hand in his warres hee sent him a golden hand instead thereof. And when you shall loose your earthly life, he will giue you a life Eternall.

Yours in Christ Iesus

Edw. Topsell.



To all good Christians.

DEARE Christians, time is the measure of all things: and therefore to shew the miseries thereof is the fittest noueltie for our dayes. To consider the ancient or first time of the world, which God created and approoued to be good, *Gen. 1. 4. 5.* whereof one speaketh thus,

*Flumina iam lactis, iam flumina nectaris ibant,
Flauaque de viridi stillabant illic mella;*

And this was called the golden age of the world, wherein were riuers of milke and Nectar, and the holmetrees dropped downe honie; wherein was no destroying sword, pining sickenesse, burning hatred, or wearisome labour to molest or disquiet the life of man. But now time is changed, it was golden, it was good; it is wooden, it is euill: short was that time; for it continued not many (or as some thinke) nor any daies, for sinne followed the creation; therefore time may well clad her selfe in mourning weede, and say with *Iacob*, *Few and euill are her daies.* *Zinn* was a king, yet it lasted but seven daies,

To the Reader.

Cassianus.

daies, and then he burned himselfe aliuē; so time was glorious but seuen daies, and then it fell into flames of woe, that euery child of time may weepe with Ierusalem, *Lament. 4. 16.* and say. *The crowne of our head is fallen, woe now vnto vs that we haue sinned.* If I may be so bold, I will stand a little on the miseries of the world, and picke out here and there a consideration or an example from ancient historie, wherunto wisemen haue deuoted themselues. I know that you will easily say with that princely-wisest-*Salomon*, that *all is but vanity and vexation of spirit*, and much commend the sorrowes and teares of *Heraclitus*, who neuer laughed; and of *Serapion*, who euer weeped; the one for the world, the other for his sins. If now you aske me of the state of the world, or the whole life of man liuing in the world, what opinion I euer hold concerning the same, I must answer you, that it is the house of mourning, and not one cometh thither, but in all the partes of his life and profession he may truly say,

Quisquis non causas mille doloris habet;

that he was borne in sorrow, and liueth in sorrow, and dieth in greefe, and is buried in lamentation, though afterward he liue in glorie; for *ante mortem nemo beatus*. The world consisteth of two sorts of men, of good men and euill: good men doe euer sorrow, for the world is their hell; and euill men should euer sorrow, because God is their enemy: the one for the affliction which they feelee, the other for

for the iudgement which they feare: yea verily weeping seemeth so naturall in our sinfull state, that ioy contraineth men to weepe. For so we reade of *Ioseph* when he saw his bretheren, and met with his father; and of *Ptolomens Philadelphus*, when the Seuentie interpreters had finished the Bible, and deliuered it to him, he wept for ioy abundantly, If wee turne our eies to pittie the estate of the distressed, although our selues haue not tasted of aduersitie; yet this pittie if it be true pittie, will enforce vs to greefe. When *Xerxes* had his infinite huge army in the field before him, and tooke a view thereof, he could not refraine from weeping to see the miserie of mankinde. When *Scipio* had set Carthage on fire, and saw the flames thereof soaring vp to the cloudes, although he was their enemy, yet the teares trickled down his cheekes to behold their ruine. When *Titus* besieged Ierusalem, and saw every day the infinite number of dead bodies cast ouer the wals into the ditches, which famished in the citie, whereby he knew their surpassing calamitie, whereof himselfe was the cause; yet in compassion of their estate, he could not behold them but with waterie eies. To go yet farther in the affections: if men be angrie they will easily mourne, as Christ did ouer Ierusalem: and thus you may beholde, how ioy, and loue, and hatred, and pittie, and anger, and desire, doe call men to mourning. Mourning and lamentation are so needfull, that God hath made every creature fit for the same. The heauens haue their cloudes, the earth hath his riuers and fountaines, the beastes haue their roarings

Ioseph de antiq. lib. 12.

Herod. lib. 7.

Sabel. Ern. lib. 9. Ann. 5.

Ioseph. lib. 7. cap. 24.

To the Reader.

Stobaeus lib. 95.

Fulg. lib. 1. 2.

rings and howlings, and the hard marble stones send forth their fountaine-teares. Again, if we looke into the causes, as we haue looked into the affecti-
ons, we shall perceiue that the same causes haue caused much mourning, which pretended much re-
ioycing. Some will thinke that men hauing fine wits and hauing attained great knowledge, being good Polititians, the world will neuer frowne on them, and time shall neuer lament them: but you know it is far otherwise; for one saith too truly, that the best clerks haue the worst fortunes. For *Socrates* died in prison; another by swallowing of a raw fish; *Aeschylus* was brained with a tile: *Sophocles* perished with a bunch of grapes: the dogs tore *Euripides* in peeces: *Homer* was famished, *Aristotle* drowned, and *Glauco* an excellent Phisitian was put to death by *Alexander* onely because he was absent at the death of *Ephestion* and (as *Plutarch* saith) was crucified. Would not this make a man to mourne, to see such rare wits haue such hard haps? And may not Time well lament her vnworthinesse, because she may not nurse such children? Surely the Prophets haue for the most part tasted of this cup, and violence hath brought them to their latter ende. But peradventure, although the world doe frowne vpon schollers, yet it laugheth vpon other: for kings and souldiers liue in the world without all want. But they are much de-
ceiued: *Saul* was a king, yet he slew himselfe; *Cesar* was a king, but he was slaine in the Senate; *Valens* was an Emperour, yet flying to a shepherds cottage was burned therein; *Vigellus* lost his eies; *Claudius*
Hermanianus

To the Reader.

Herminianus was eaten with woormes, as *Herod* was. *Senecus* for very griefe did poyson himselfe, as *Anni- bal* did: and one said well; if the people knew but the least part of a Princes cares, they would thinke the cloth of state worse then a russet coate. And for souldiers or men most excellent in armes, they are destinated to labour while they conquer and get fame, and to mourne being discountenaunced ready for death. Thereforewarre, said *Augustine*, *Malis videtur voluptas, bonis necessitas*: *Pompey* had three seuerall triumphes into Rome, yet what was his ende, *Silla* and *Marius* what notable things did they, & whom did they not ouercome? yet they became priuate, and came home by weeping crosse. All the liues of Greeks & Romanes in *Plutarch* will testifie the hard hap of martiall men. And who is he that can abstaine from teares, to heare or read of that noble and Christian *Belisarius*, who after thrrtie yeeres seruice to his Lord and Emperour, had both his eies put out for his reward? Yet rich men if they be priuate, or haue but a little authoritie, may be thought to lead the best liues, and not to be lamented: Surely most of all, for of them it is said most truely,

*Querere ut absument, absumpta requirere certant,
Atque ipse vitij sunt alimenta vices.*

Crassus a rich Romane, for his wealth was beheaded by *Surenas*. *Beda* doth often shew and lament the riches, riot, expence, security, and ease of the Britons, declaring that all these things did but far them vp against

*Cypri. aduers.
Demetr.*

*Aug. de Cinit.
lib. 7. cap. 11.
Sa b. lib. 4.
Enead. 6.*

*Plutarch.
Boeth. lib. 8.*

gainst the day of slaughter. He was not far amisse that said, that Princes must be vsed as fire : for it is not safe to be neere it, nor yet good to be too farre from it; and they doe consume themselues. And I would that all rich men would euer remember that fearefull saying of our Sauour, *How hardly shall a man that hath riches enter into the kingdome of heauen? It is easier for a gable to goe thorough the eie of a needle, &c.* The raigne of *Salomon* was a most peaceable time, and so happie as neuer was in *Israel*; yet the people had many insufferable burdens, so that without discontentments none can liue. *Aristides* was hated for his iustice, *Antonius* surnamed *Philosophus*, an Emperor, because he would draw all things to the ex- & rule of learning, was accused to execute tyrannie vnder pretence of Philosophie; and no maruell, for Christ was called a deceiuer, though he wrought miracles: thus are good endeouours crossed: To goe yet farther and to looke into the life of man, the same thing which doth make it commendable, doth make it lamentable: Beautie is a great grace to men or women; yet *Abolon*, *Vasthi*, King *Assuerus* his Queene, *Bethsabe*, *Lucrece*, *Cleopatra*, and many other, as the wife of *Constantine* whom he burned, haue bene vndone by these things whereby God aduanced them. Children are like Oliue-plants, whose fruits make their parents faces cheerefull: yet it is too true, *Vide, patri proles luctus vsque quære*: foolish children are heauiues to their parents. *Plutarch* telleth vs that one *Iphis* saw at one time buried his two sonnes and a daughter. *Jacob* was much troubled with his sonnes,

and

Eurip.

Plut. de amore.

To the Reader

and so was *Samuel* and *David*, and many other: so that as their mothers weepe in their birth; so their fathers weepe in their bringing vp. But the sorrow that parents endure by their children, is lamentably set forth in this example. One *Bochna* a woman hauing two sonnes, leauing the greater in her house, tooke the lesser in her hande to a riuer side neere her dwelling, & sitting by the water she heard her elder son to crie: she hastened into her house leauing the yong one behind her, and comming in, she found that her sonne had thrust a knife into himselfe, and lay on the earth drawing his last breath: the tender mother seeing the bleeding child, pulled out the knife, and the child died, which she must needs behold with a heart readie to breake for sorrow: and hauing layd it forth, went to fetch in the childe which she had left by the riuer side, to comfort herselfe in him, but when she came, she found the waters had carried him away and drowned him: oh, then shee rare herselfe, neuer ceasing her violent outcries, till she had made an end of her owne life. Thesewith a thousand other examples and considerations, to mitigate the loue of life, and to encrease repentance, I could easilie produce to shewe the ruines of time, as a reason of this my labour: but I will not stay thee (gentle Reader) in the preface, I rather desire thee to enter the volume it selfe, wherein if thou find any variance from the former edition, it is but addition and amplification: and if thou meruaile at the length of the first sermons, and breuity of the last, know that this booke is like the

*Dud'tius de
conetis.*

To the Reader

the world wherein our sorrowes are longer
then our ioyes. And so I desire that
you will sow with mee in teares
that wee may all reape
in ioy.

From Aldersgate this December. 1612.

EDVV. TOPSEL.

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The feuerall Contents of the Ser-
mons expressed in this Booke. as
they follow in Order.

SERMON. I.

- 1 **T**HE time and scope of the prophesie.
2 wee must lament our miseries before
hand.
3. The Prophets Sermons are the Lords.
4. None can perswade but by the Lord.
5. Ministers must hazard all for their message: suf-
ficing for superstition damnable.
6. Prophesie not to be dispised.
7. But to be desired aboue all other gifts.
8. None aske till God first sendeth his word.
9. Gods seruice not pleasing to nature: nothing so
euill as to want Prophets.
10. Therefore wee must pray for them, and not prey
vpon them.
11. God sendeth men rather than Angels.
12. The nature that redeemes preacheth.
13. None more touched with our affections.
14. Therefore we must esteeme them as honourable.
15. And receiue them.

SERMON. II.

1. **M**inisters must prouoke their people to heare.
2. God doth so.
3. Of this hearing commeth faith.

*

4. without

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4. *Without hearing men are not of God.*
5. *Therefore all must beare.*
6. *The right way to beare well. The power and vertue of faith.*
7. *Great men should be greatest professors, and Ministers if need be.*
8. *This maketh them the people of God.*
9. *Contemners neuer escaped scot free.*
10. *patience required in hearing, no man may be offended when the Preacher censureth him iustly.*
11. *wofull is the exemplary negligence of great men.*

SERMON. III.

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1. **N** *One must liue in the Church except they outwardly conforme to the Gospell.*
2. *Abrahams sonnes.*
3. *Christs sheepe.*
4. *The poore seruants must be suffered to beare.*
5. *Children must also come to Christ by the Gospell.*
6. *No delay to be made.*
7. *Gods works to be deliuered to posteritie.*
8. *The end of the Scriptures.*
9. *They banish pride from vs,*
10. *We must often thinke of our forepassed liues.*
11. *Application of others iudgments to our selues.*

SERMON. IIII.

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1. **W** *E must particularly informe our owne.*
2. *It is a token we loue God.*
3. *God doth nothing but it lasteth for euer.*

4. *The*

4. The loue we owe to the workes of God.
5. Gods iustice obserued in all his workes.
6. Particular application to England.
7. We must utter them without dread or shame.
8. Great care what we commit to posteritie.
9. Wicked mindes imbrace any record.
10. The children must amend the fathers errorrs.
11. Leau nothing behind vs, which is not authorized by the Lord.
12. Pray for our Successours.

SERMON. V.

72.

1. **W**hat were the wormes that destroyed the fruits.
2. They produce a famine.
3. Light things not to be despised in the Prophets.
4. Hurtfull beasts increased by the Lords wrath.
5. To punish spirituall rebellion.
6. Good doth not alway come by the good and cleane creatures.
7. Beasts punish beastly liners.
8. One creature reuengeth for the Lord upon another.
9. The least are strong enough when God sendeth.
10. Their strength in the Creatour.
11. Wherefore men must humble themselves.
12. Seeing the least spoyle vs, as well as the greatest

SERMON. VI.

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1. **D**runkennesse like a sleepe.
2. We perish in the sleepe of flane, except the

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the Preachers awake vs.

3. Prosperitie destroyeth.
4. They which withdraw themselves from God, by many examples shall perisb.
5. All foreknowledge of euill by the Scripture.
6. Let no man rob vs thereof.
7. Wants follow mispendings.
8. Creatures are the Gods of voluptuous men.
9. Such haue portion after this life.
10. worldly confidence shalbe ouerthrowne.
11. Greatest sins shalbe most punished.

SERMON. VII.

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1. **V**Ngodly men in aduersitie very beafts,
2. They understand not the end of their punishment.
3. Onely the Elect keepe their soules by patience.
4. Such as is the life, such shalbe the end.
5. Sometimes wickednesse punished in this life.
6. Wicked men, onely merrie or sorrie for worldly things.
7. In them is their soules rest.
8. They shall neuer haue ease.
9. Helpe against want.
10. Weeping helpeth not the wicked.
11. Nor any of their outward Sacrifices.
12. Therefore better no man, then no true Christian.

SERMON. VIII.

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1. **L**ittle beasts, a people none can resist them.
2. worldly might not required to punish men.
3. No

3. No stay of iudgment but to increase filiall feare.
4. Fruits of the Earth faile vs for sinne.
5. The Earth crieth for reformation.
6. Want is of greateſt force to moue vs.
7. Famines offered great and ſmall.
8. Conſideration of forepaſt life.
9. Vnſeaſonable weather to be lamented.

SERMON. VIIII.

1. **A**ffections muſt be as paſſionate for Heauenly as Earthly things.
2. Loue not pleaſure more then God.
3. They are in the fleſh.
4. Earthly and bodily members muſt ſerue God.
5. How we muſt remember Heauen.
6. Not unlawfull to bewaile the dead.
7. They are often remoued for our ſakes.
8. It is a curſe not to be lamented.
9. The meaſure of mourning.
10. The greateſt cauſe of ſorrow is the ſayling of Religion.
11. When the Lord is an Enemy.
12. Therefore conſider perils and loſſes.
13. God will rather diſcontinue his worſhip, then leaue ſinne unpuniſhed.
14. Vaine confidence in Religion.
15. All enils follow the remouing of the truth.
16. Churches not to be violated.
17. Their God his name is forgotten.
18. When the Church is viſible.
19. How we ought to aſſemble in Churches.

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20. *Ministers first in danger.*
21. *Yet we ought not to flye that calling.*

SERMON. X.

1. **W**E must worship God, with the fruits of the Earth.
2. *None but Atheists thinke otherwise.*
3. *They are promised to them that loue God.*
4. *Abuse of Creatures deface the worship and workmanship of God.*
5. *In this life none are perfect.*
6. *Wee ought euer to labour in Religion, and not delight in imperfection.*
7. *Lament our impediments, although inuincible.*
8. *No man must lesse esteeme Gods worship.*
9. *All men subiect to the Ministers exhortation.*
10. *Euery mans blood stayneth them alike.*
11. *Therefore they must not flatter their hearers.*
12. *The Prophets not subiect to the rebuke of the people.*
13. *The externall worship of God bringeth good to all.*
14. *Wicked men must know this.*
15. *It must be inquired what is amisse that all may be amended.*

SERMON. XI.

1. **T**He same things to be often preached.
2. *For sinners creatures are spared.*
3. *Gods word aboue all his creations.*
4. *Sinne destroyed the Angels.*
5. *The miserable estate of worldly men.*
6. *Better*

6. Better giue the creatures to other then keepe them to perisb.
7. Worldly sorrow how fearefull.
8. It bringeth death.
9. It is better pleasing to God to reioyce then to sorrow.
10. Miserable is the estate of worldly men.
11. Take no irksome cares for this life.
12. God will humble them by plagues that humble not themselves.
13. They are wicked that are not moued at other mens troubles.
14. Euery man must iudge himselfe.
15. Good men studie not for mirth, nor auoid necessary mourning.

SERMON, XII.

1. **N**One so forward but they may endure exhortation
2. Good trees grow better and better.
3. Growth in grace argueth election to life.
4. Beware of Apostacie.
5. Be assured of assistance after exhortation.
6. Common miseries require common prayers.
7. The Lord looketh for outward and inward contrition.
8. Gods indgements teach righteousness.
9. Beware of idle worshipping God.
10. Mourning for the dead the best patterne of humiliation.
11. Ministers serue none but the Lord.
12. His whole life exercised in heavenly things.
13. His care onely to bring soules to his master.

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14. *Ministers better Mediators then Angels or Saints.*

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SERMON. XIII.

1. **T**He threatning of wrath moueth to Gods worship.
2. Comfort by the forewarning of misery.
3. Chastised soules most mindfull of the Lords service.
4. Nothing worse then to forbear his worship in tribulation.
5. Fasting nothing worth without prayer.
6. Meate maketh not vs more acceptable to God.
7. We ought to ioyne in all publike fasting and praier.
8. Good men mourne before euill daies come.
9. They are bettered by forewarning.
10. They pitie other when themselues escape.
11. Threatning must instruct.
12. And thinke iudgements at hand whence to come.
13. Nothing so feared as the wrath of God.
14. There none dare to mediate.
15. Bodily tormentors not so much to be feared.
16. Ioyne faith with feare.

SERMON. XIII.

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1. **T**He service of God to be performed with ioy.
2. It argueth the presence of the Lords spirit.
3. It is the end of the Gospell.
4. We must be zealous.
5. The Churches peace to be prayed for.
6. Naturall means cannot resist or pacifie the Lord.
7. The curse runneth vpon euery creature.

7. Tur.

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7. *Turning to God in famine is better plowing the earth.*

8. *No trust in earthly things.*

9. *Damnation not avoided by nature.*

10. *Beasts and cattell, barnes and houses punished for mans cause.*

11. *They haue a hope of deliuerance.*

12. *Mans sinne aggravated by the voice of beasts and cattell.*

13. *Famine the greatest punishment.*

SERMON. XV.

1. **V***E must adde prayers to our complaints.*
2. *God regardeth not the poore mans crie more then the rich mans complaint.*

3. *Aske without murmuring or complaining.*

4. *Pray not for things unlawfull.*

5. *Affections in prayer must be ardent.*

6. *Strong passions are most of all approued by God.*

7. *Rash iudgements reprobued of ardent prayers.*

8. *Our owne feeling maketh God bitter or sweet vnto vs.*

9. *They are worse then beasts that eyther call not vpon God, or crie not at all.*

10. *Beasts remaine constant to their Creator.*

11. *Gods mercy to beasts is the assurance of man.*

13. *Nothing so meane or base but God findeth it.*

SERMON. XVI.

1. **T***he vse of Trumpets in old time.*

2. *Ministers must foreshew all dangers.*

3. *They*

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3. *They are the mouth of God to the people.*
4. *They must ioyne their affections to their doctrine.*
5. *Comfort to a good Pastor.*
6. *They must chiefly regard the publike place.*
7. *How we must behaue our selues in Churches.*
8. *God dwelleth in them that tremble at his word.*
9. *The word cannot comfort but such as tremble thereat.*
10. *The clouds and darknesse of heauen.*
11. *Want of light in the day a plague, so is spirituell darknesse.*
12. *Nature seldome changed.*
13. *It is an argument of the perpetuities of Gods word.*

SERMON. XVII.

1. **E***Den cursed.*
2. *God dealeth with man, as man with the earth.*
3. *Mans labour must helpe the earth.*
4. *Sight of punishment perplexeth a guilty conscience.*
5. *Resemblances of punishment.*
6. *When God wil destroy, he taketh away mans counsel.*
7. *Wicked men are desperate in aduersitie.*
8. *They cannot then remember God.*
9. *Sinne and man cannot both stand long together.*

SERMON. XVIII.

1. **T***He qualities of Souldiers.*
2. *Their exercise and instruction.*
3. *Wisdome and policy required in warre.*
4. *Able men ought not to sue the warres.*

5. *Celeritie*

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5. *Celeritie and circumspection in Souldiers.*
6. *Confusion at suckings, all villany made lawfull.*
7. *Pray for peace.*
8. *God sheweth by some signes that warre commeth by him.*
9. *Signes in Heauen.*
10. *Neither to be basely feared, nor slightly regarded.*
11. *Earthquakes of the Lord.*
12. *So are thunders.*
13. *One creature enemie to another.*
14. *God armeth them.*
15. *His wrath intollerable.*

SERMON. XIX.

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1. **T**He forme of repentance.
2. *Iudgments worke not repentance without the word.*
3. *The end of some iudgements.*
4. *The word more forcible then any torment.*
5. *Comparison of the word and the rod.*
6. *Repentance is the onely worke of God.*
7. *It is accompanied with remission of sinne.*
8. *Hardenning and softening from the Lord.*
9. *Repentance is to be prayed for.*
10. *We cannot repent except we know our sinnes.*
11. *Contrition onely satisfieth God on our parts.*
12. *Worldly sufferings but the beginnings of sorrow.*
13. *They come alike to good and bad.*
14. *How wee must turne.*
15. *The value of worldly sufferings.*
16. *Repentance changeth the whole man.*

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17. Faith groweth not neere corruption.
18. Puritie a twinne with integritie.
19. Neither may we put off correction of any one vice

SERMON. XX.

1. **T**He outward signes of repentance.
2. Similitude or proportion betwixt redemption and repentance.
3. Not so much shame to repent as to sinne.
4. Reformation must goe with sorrow.
5. Priuate fasting and prayers must be made, and so the Lord is moued.
7. Sufficent humilitie.
8. Children of the Brides Chamber.
9. Tribulation of the spirit.
10. Oppression forceth vs to Christ.
11. Vse of prayer.
12. Hope of Pardon.

SERMON. XXI.

1. **P**Aines of true repentance.
2. It is the dressing of the soules wound, and feeling of Gods wrath.
3. Yet feare it not but wish 'it.
4. Deliueraunce followeth it.
5. Outward holinesse deceiueable.
6. Detested of God.
7. Not to be deceived.
8. Beware of dissimulation.
9. We goe from God till we repent.
10. By nature no knowledge of saluation.

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11. To looke vpon God.
12. To lament regnant blindnes.

SERMON. XXII.

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1. **C**omfort to the miserable.
2. God maintaineth prosperitie, and comforteth in aduersitie.
3. Sinne punished committed in aduersitie.
4. If God afflict, he doth it to make vs seeke him.
5. Diuine qualities.
6. The force of all graces spirituall and temporall.
7. God wanteth no witnesse.
8. He cannot hide his face from his seruants finally.
9. Euery creature a pledge of his fauour.
10. Mercy.
11. All promises deare vnto vs.
12. God deferreth vengeance, and why.
13. He is exalted in sparing.
14. Yet his long suffering is abused.
15. He is not alway to be found.
16. How he repenteth euill.
17. Vnwillling to reuenge.
18. Consolation.
19. Dutie.

SERMON. XXIII.

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1. **VV**hy God concealeth from vs the end of our sorrow.
2. Humilitie.
3. Aoid idle knowledge.
4. And curiositie.

5. Meate

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5. Meate offerings.
6. All things serue Religion.
7. Externall things belong to the Lord as his rent.
9. God loneth that which most pincheth vs.
10. God his seruice must be supplied before our owne necessitie.

SERMON. XXIIII.

1. **G**enerall lamentatiō euen of infants.
2. God is displeased with all.
3. Proroke not God.
4. Doe any thing to please him.
5. Nothing so lawfull must hinder our repentance.
6. Whether it be for a publike or priuate calamitie.
7. There should be no vaine ioy during the Churches aduersitie.
8. Ioy in the holy Ghost maketh affliction more sweet.

SERMON. XXV.

1. **V**hat places fit for the Lords seruice.
2. Sight of holy action is not enough without hearing and vnderstanding.
3. Consent betwixt Pastor and People.
4. Denotion.
5. Priestles and Pastors must yeelde to the good of the people.
6. Our prayers must beginne with confession.
7. No man iustified before God.
8. Perseuerance in prayer.
9. Sinne must not hinder vs.
10. How deare the Church is to God.

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11. *The subject of his benefits.*
12. *He forsaketh it not without difficultie.*
13. *Nothing is more grievous to good men, then to be ruled by the euill.*
14. *Tyrannie and scandall.*
15. *Iust separation.*
16. *Wicked men reproch God for the miseries of his Church.*

SERMON. XXVI.

341.

1. **C**onsolations after afflictions.
2. *Repentance procureth all benefits.*
3. *Mitigateth the Lords wrath.*
4. *Causeth life eternall.*
5. *The Land spared.*
6. *Mercy to the penitent.*
7. *God more willing to pardon then we are to aske.*
8. *Good mens prayers cuer heard.*
9. *They delight in God.*
10. *Abundance followeth Religion.*
11. *Wicked mens mouths stopped.*
12. *Gods Spirit worketh in outward things.*
13. *Stander shall not alway preuaile.*

SERMON. XXVII.

342.

1. **G**OD drineth away all hurtfull things.
2. *All creatures serue God berein.*
3. *And helpe not him whom he persecuteth.*
4. *A man may offend when hee doth that which God willeth.*
5. *Their*

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5. *Their will serueth not God.*
6. *Hane nothing to doe against the iust.*
7. *Promises aboue threatnings.*
8. *Loue of God ingendreth promises.*
9. *Assurance of the Lords fauour.*
10. *Armour against death.*
11. *The power and will of God.*

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SERMON. XXVIII

360

1. **G**OD his word gladdeth man and beast.
 2. *Their nature is to doe reuerece to it.*
3. *God is the onely cause of ioy.*
4. *He onely taketh away sinne.*
5. *God worketh ioy by the vse of his Creatures.*
6. *The members of the Church, compared to Children.*
7. *Wherein good men reioyce.*
8. *Vnlike affection.*
9. *Religion better for the Church then riches.*
11. *Riches of this life, many times preuent consolation.*
11. *Duty of Rich men.*
12. *Raine and Clouds depend on God.*

SERMON. XXIX.

369

1. **G**OD recompenceth after affliction.
 2. *None like God.*
3. *In prosperitie remember forepassed iudgements.*
4. *Meates receiued moderately.*
5. *A blessing for our labours to supply our wants.*
6. *Intemperance robbeth God of his praise.*

7. Table

of the Sermons.

7. Table-salke should be of the Lords benefis.
8. True Religion is not ashamed.
9. It is wisdom.
10. Gods euermore in the Church.
11. Particular application of Gods fauour required.
12. One God in a Kingdome and one faith.

SERMON. XXX.

I **T**HE olde Fathers had some knowledge of the
Trinitie: after knowledge cometh the Ho-
ly Ghost.

2. He dwelleth in vs by our true profession.
3. How to know whether we haue the Holy Ghost.
4. To pray for his presence.
5. All sexes and degrees are capable of the Holy Ghost.
6. All prophesie is by the Holy Ghost.
7. They which labor not to prophesie, deface the King-
dome of Christ.
8. None are too good for the studie of Diuinitie.
9. Good Christian Seruants become good Christian
Masters.

SERMON. XXXI.

- I. **S**OME calamities accompanie true Religion.
2. Wherein appeareth the presence of the
Lord.
3. God threatneth before he punisheth.
4. Vse of prodigious wonders.
5. Saluation must be prayed for.
6. Because faith is the meanes thereof.
7. 8. 9. 10. 11. Some of the Iewes shall euer be saved.

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12. God

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12. God his promise preserveth the Church.
13. Few shall be saved.

SERMON. XXXII.

1. **D**estruction of the Churches enemies.
2. The Word teacheth vs what shall come after us.
3. Base minded prisons.
4. Faith requisite for future things.
5. Distrust and infidelitie.
6. Certaintie of redemption.
7. 8. Captiuitie described.
9. The terms determined before hand.
10. Good men neuer despaire of deliuerance. II. 13

SERMON. XXXIII.

1. **G**od his infinite power in assembling the whole world.
2. His Ministers thereof.
3. Impossible to auoid him or them.
4. Yet the wicked doe.
5. The valley of Iehoshaphat.
6. The power of God ouer the wicked.
7. A willing Religion.
8. God both iudge and Counsellour for his Church.
9. All things to be opened in iudgment.
10. The remembrance of God.
11. How we ought to feare him.

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SERMON. XXXIIII.

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1. **G**od wil iudge the iniuries done to his Church.
2. 3. God is the life of the faithfull.
4. When the wicked triumph most, they are nearest to destruction.
5. They aggravate good mens euill.
6. No wicked mans death to be lamented.
7. It is good to know danger.
8. Losse of all in conquest.
9. Spanish conquests.
10. No spoile to be made of godly man.
11. Gentleness to the faithfull.

SERMON. XXXV.

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1. **L**ots: Euill men make good things euill.
2. Blindnesse of sinners.
3. Discerning of good and euill.
4. Selling of children.
5. Insatiable lust.
6. Reward of lust.
7. Children of the faithfull to be esteemed.
8. Too base account of women children.
9. Wicked men not worthy commendation.
10. The dignitie of the righteous considered.
11. Women to be respected.

SERMON. XXXVI.

423

1. **N**OT to be angry with God.
2. The least motion of sinne is sinne.

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3. To

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3. To wait on God.
4. The spirit is better than life.
5. Taking away from Religion.
6. Difference betwixt holy and unholy.
7. Punishment of sacrilege.
8. God taketh pleasure in his worship.
9. His regard to his ordinance.
10. Christians may not be sold to Infidels.
11. Marriage with other, then of our owne Religion.
12. Care for children.
13. Wickednesse to spoile Orphans of their patrimonie.

SERMON. XXXVII.

1. **A**LL good men of the seede of the righteous.
2. Gods power to uphold them.
3. wicked mens policy cannot stand.
4. Euill thoughts like euill actions.
5. Like for like.

SERMON. XXXVIII.

1. **V**Hether Christians may sell their captiues to Heathens.
2. Warre ought to be proclaimed.
3. Souldiers must be called.
4. Warre needfull, and not to be auoided.
5. Weapons needfull for a Christian.

SERMON. XXXIX.

1. **G**od respecteth not multitudes.
2. The Lord chuseth to overthrow the strongest.
3. His

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3. 4. His omnipotent name.
 5. Sodaine destruction.
 6. 7. Continuall feare of danger.
 8. No feare can helpe the wicked.
 9. The neereſt foes to the Church in greateſt danger.
 10. All are ſubiects to the Church.

SERMON. XL.

670

1. **G**od maketh a haruēt of iudgement.
 2. Euery action iudged.
 3. Expectation of iudgement.
 4. Sinne will neuer ceaſe growing.
 5. 6. When ſinne is full.
 7. Sinne equalled by puniſhment.
 8. 9. Reſemblance of Hell.
 10. God is ſory to deſtroy vs.
 11. Hardneſſe of heart to be lamented.
 12. Good mens cares for vs to be reſpected.
 13. How men ſhall be brought to iudgement.

SERMON. XLI.

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1. **F**eaſe full things in the Church.
 2. Wonders make good men to hope in God.
 3. Gods beautie greateſt in wonders.
 4. Holineſſe is the protection of the Church.
 5. Actions of the prophane.
 6. Sinne nor Hell take hold of holineſſe.
 7. Motions to holineſſe.
 8. 9. Religion onely maketh a Kingdome happie.
 10. It is moſt contrarie to ſinne.

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II. Who hurt Kings.

SERMON. XLII.

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1. **P**Lenſie in the Church.

2. Peace of the Church, reioyce the Creatures.

3. The worke of the Lords preſence.

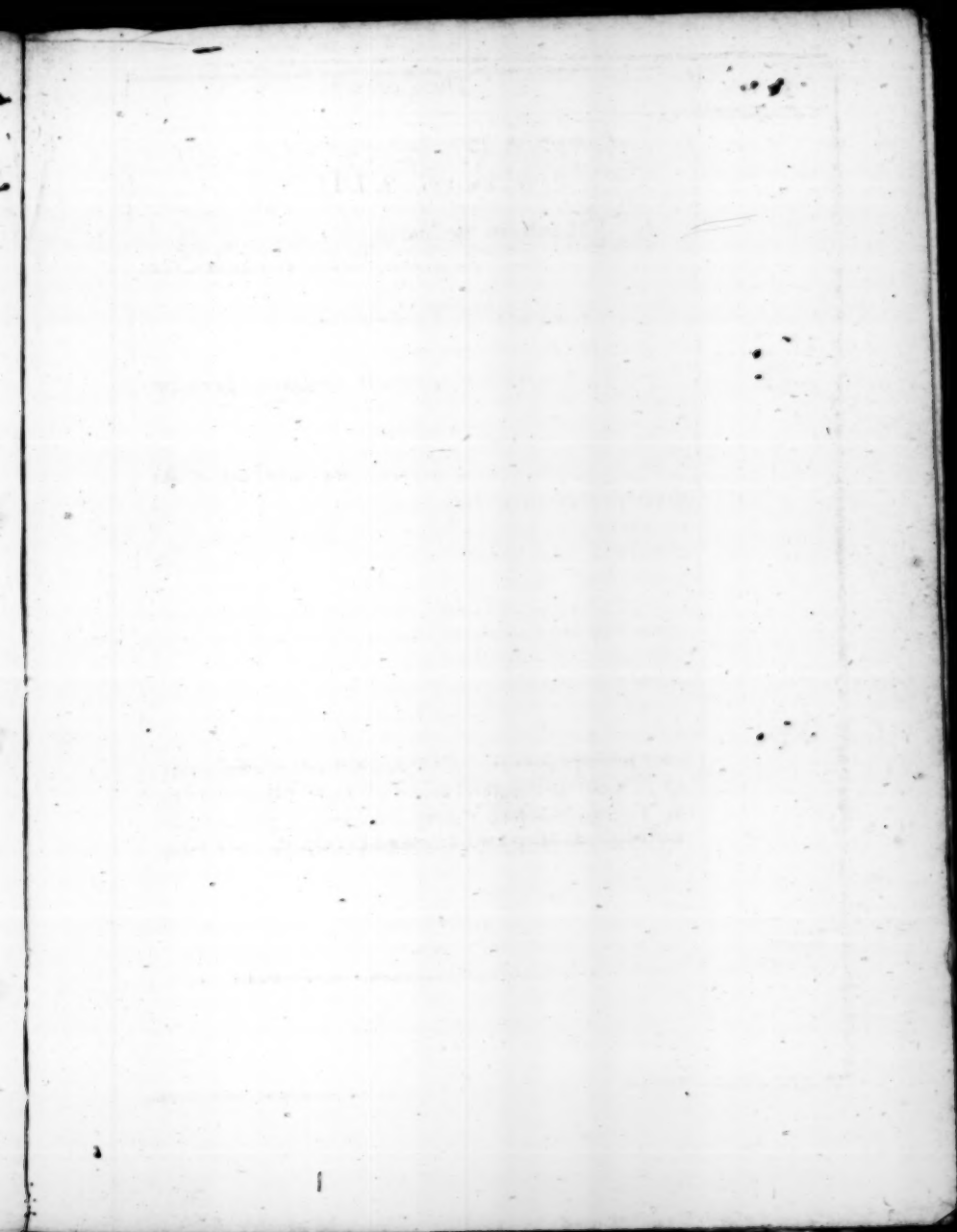
4. 5. Our dutie for our peace.

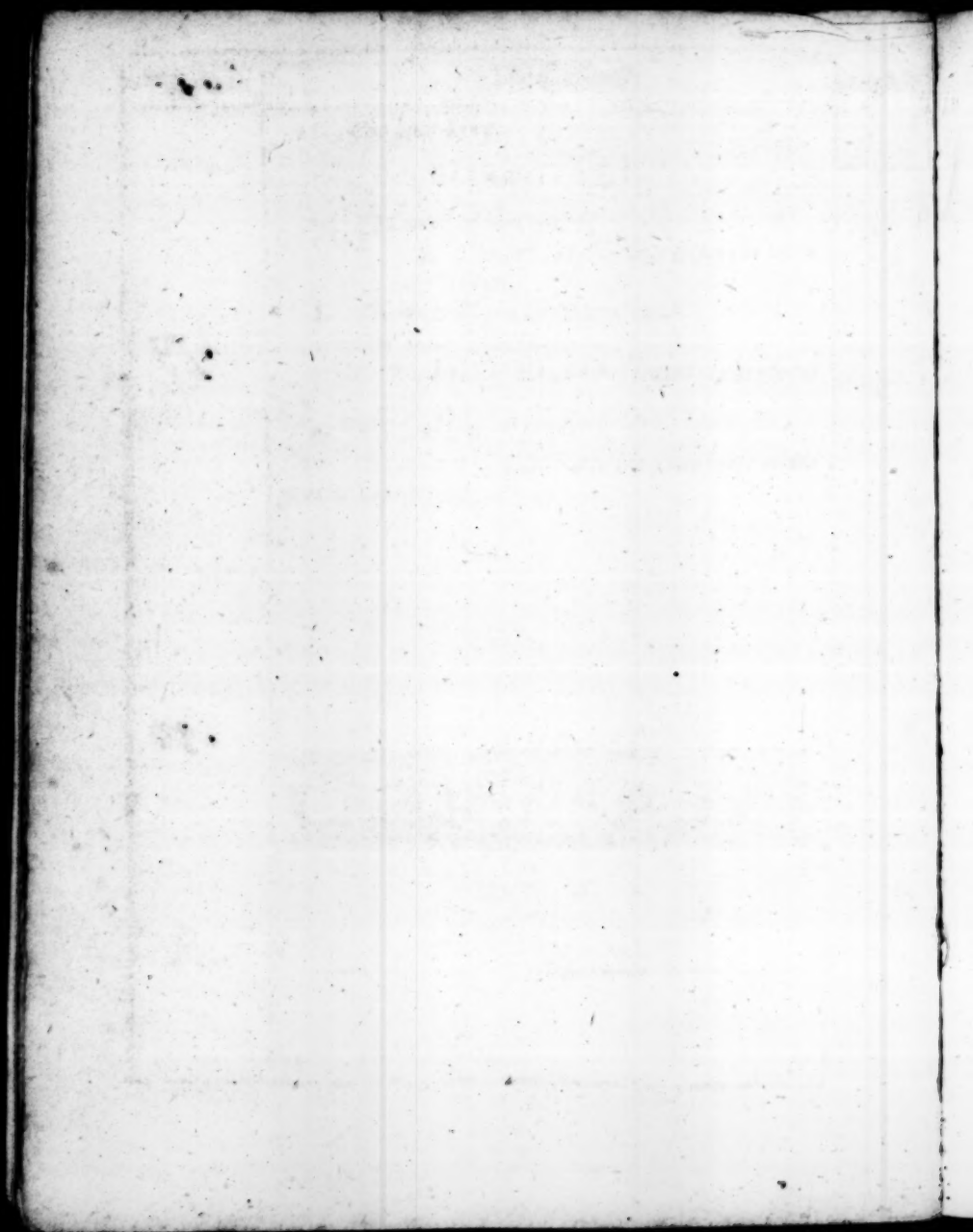
6. 7. 8. The bloud of the Lords Seruants to be reuenged.

9. It is innocent.

10. Our temporall afflictions, are ſome cauſe of our greater happineſſe.









Times Lamentation.



His mournful Prophet *Isaell* sent from the Lord vnto the Iewes onely, at that time when *Hoseah* prophesied vnto the ten tribes (as it is thought) giueth that whole nation of the people, most lamentable signes of sorrowfull plagues, and imminent dangers hanging ouer their heads.

For the condition of this people began to be like the estate of a desperate-sicke man, whose health being wasted by continuall diseases, the Physicians surcease to administer medicines, and leaue him to be lamented by his friends, that their waterie eies and sorrowful soules, may either speedily worke the recouerie of his health, or else religiously adorne his carcase for the graue: Euen so the Prophet beginneth where nature faileth, that whereas the sinnes of this people could not be purged by plentie, nor the sores of their soules be cured by mercie, he commeth soorth like a mourner with sad gestures and dolefull speeches, either to turne them from their euils, or else to lament them to their funerals. His words be few because his teares be many, and his Sermons short because they tell of sorrowes.

This is therefore my purpose to farre soorth to expound this prophesie, as is requisite for the present times: for seeing there is too pleasant an harmonie betwixt the sinnes of *Iudah* and *England*, it shall not be amisse to follow the example of the Spirit of God, either to marre the musicke by

The time of
this prophesie.

The scope of
this labour.

The diuision
of this prophesie.

these mournfull ditties, or else to bring these instruments of euill out of tune, that the strings of their sinnes may be vntwisted by the teares of their soules.

2 The Prophet by his owne example teacheth, and by his continuall Sermons exhorteth the people to lament their dangers that now were hanging ouer their countrie. The Spirit of God deliuereth this message in these two parts. The first concerneth the nation of the Iewes, God his deere people, in the two first chapters: and the other part concerneth their deadly enemies, which is deliuered in the third chapter. That part which concerneth the Iewes, containeth most feareful and forcible reasons to moue their rebellious hearts: as first a particular rehearſal of those iudgements that now were coming, which is in the first chapter and vnto the eighteenth verse of the second. Secondly, most sweet promises of large liberalitie, if yet (though sentence of destruction were pronounced) they would receiue the pardon: before the iudgements is set the stile of the Prophet, or the inscription of the whole booke contained in the three first verses; wherein he describeth the summe of the prophesie, by calling it the word of the Lord: First by shewing the ministering cause thereof, namely, *The word of the Lord which came to Iosiel the sonne of Petubel*; verse the first. Secondly, the subiect or persons whom it concerned in the two next verses, by most excellent exhortations, first of hearing, where hee noteth the persons, namely, *the elders and all the inhabitants of the land*; and then the thing it selfe, *whether they euer heard of the like*, in the second verse: *Heare yee this O Elders, and bearken yee all inhabitants of the land, whether such a thing hath beene in your daies, or yet in the daies of your fathers, &c.* The other exhortation is to perswade them not to silence the prophesie, but to tell and declare it: first to their children present: secondly, that they shew likewise the same to other ages following, which the Prophet expresseth in these words, in the third verse, saying, *Tell you your children of it, and let your children shew to their children, and their children*

dren to another generation. Thus much for the diuision, now to the words and exposition.

Ioel. verse 1. *The word of the Lord which came to Ioel the sonne of Pethuel.* These words of the prophet are thus much in effect, This selfe same prophesie which hereafter followeth is the very word of God, which he himselfe sent to the people by the ministry of *Ioel* the sonne of *Pethuel*: where wee obserue these doctrines following. First, that the Sermons of the prophets are the Sermons of the Lord himselfe: for so saith this Scripture, that *Ioels* prophesie is the word of God. In *Nehemiah*, in that sweet confession which the Leuites made vnto God in the behalfe of that whole people, thus they say, *Thou didst forbear them many yeeres, and protestedst among them by thy spirit euen by the hands of their prophets, but they would not heare*: Euen thus they confesse their rebellion after they had beene well whipped with seuentie yeeres captiuitie, they had taken foorth this lesson, that those despised Sermons which once they spurned with their shooes, and trod vpon with their feet, were now manifestly declared to be the very word of God. Wherein no doubt they shew and testifie vnto vs, that the trueth of Scriptures in the mouthes of Preachers, will then be acknowledged, when men haue beene well nurtured in the schole of aduersitie, in so much that euen these words which now are but like the dreames of phrentick men, will then become as deere vnto vs as the oracles of heauen. Oh how stubborne is the conceite of our hard hearts, which wil not be taught til they smart, nor yet be instructed till they bee corrected. Shall the seruant say he hath no master, except euery day he punish his fault? or the sonne denie his owne father, because in lenitie and fatherly pitie he beareth with his lewdnesse? Yet our miserable times are such wherein men thinke preaching to be vaine, except in persecution; and reading to bee needlesse, except in calamitie; and praier to be friuolous, except in their sicknes. But bid these wretches to the banquet of afflictions, wherein they may bee throughly scourged with

Cap. 1. vers. 1.

The Prophets
Sermons are
the Lords
owne words.
Nehem. 9. 30.

2. Pet. 1. 12.

Reason. 1.
Num. 22. 18.

Greg. in pasture.

1. King. 22. 14,
27.

temporall miseries, as the proud persons to shame, the Atheists to death, the swearer to the slaughter, the drunkard to famine, the gentleman to pouertie, and the thiefe to the halter: then they will cry as lowde as hungry lions, that the Scriptures which they neglected, the Prophets whom they reuiled, the Sermons which they contemned, and the words of Preachers which they disobeied, are the actes of Parliament made by God himselfe, like these Iewes, which now were humble after they had beene in Babylon. In the second Epistle of *Peter*, the holy Ghost also witnesseth, that *Holy men of God spake as they were mooued by the holy Ghost*. What is that but plainly to auerre, that not the Preachers but the spirit that speaketh in the Preachers.

4. This also is confirmed by waightie and speciall arguments or reasons drawne from the very word it selfe. First in the booke of *Numbers* where *Balaam* telleth the seruants of *Balaack*, that if hee would giue him his house full of golde, he cannot goe beyond the word of the Lord to doe more or lesse. If then such forcerers and diabolically persons in the cause of God, can speake nothing but what hee suggesteth, much more the prophets and heavenly preachers can utter nothing but what the holy Ghost inspireth for the good of the people, the Lord giueth his word to euill men that bee Preachers, and for the curse of euill people hee taketh his good word from good men that be Preachers.

Againe, the Prophets and true ministers of God for the words sake onely aduenture their states and hazard their liues: As in *Michaiah* to *Ahab* who would not change the word of his commission for *Ahabs* pleasure or countenance or threatens, nor to saue himselfe from an easelless prison, would cenceale or imprison any part of his propheticall charge. So did *Ieremie*, and so did all, which they would not nor could not, except vpon sure ground of heauenly warrant: Who would (except desperate mad men) vndo themselves and suffer most intolerable torments for rebuking of sinne; vlesse they were caried by an ouerruling power,

power, euen as *Ionah* to *Nimueh*, or *Micheah* to *Abah*, to eate the bread of sorrow, and drinke the cup of death, that when they might ioyfully solace themselves among their friends, or quietly rest in their poore habitations, they are sorowfully vexed by their cruell enimies, hauing the stinking prison for their easelesse harbour. It is therefore the counsell of no meane man in the Church to one that had entered charge; *Thou hast* (saith he) *put thy hand to the plowe, this is a worke of fortitude and constancie, thou art made a watchman this is a worke of prudence, and wisdom, thou art now a debtowr to the wife and to the soole, this is a worke of righteousness, thou must preach, this is a worke of temperance.* I grant that heathen men haue for vain deuises endured many torments, and Popish Iesuities neglecting their owne liues, and their princes mercie, haue and doe daily imbrace the gallows, but their sufferings are for matters cleane contrary to the word of truth: and therefore with *Tertullian* it may better be said to be desperate presumption, then Christian persecution, and the diuels souldiers rather then the Lords martyrs. So we read of *Impostours* among the Persians that had perswaded no meane or smal multitude of people to sell all that they had, and stripped themselves naked to ascend to the wals of their cities, and there to cast themselves downe in sure confidence that they should flye presently to heauen, whereby very many perished, and the *Impostours* themselves were afterward put to death by *Habdallas* a prince of the Saracens. Wherein let vs with teares of brine lament our humane miserie, that thus casteth it selfe away from worldly comfort and heauenly ioyes, vpon bare and weake grounds of vncertaine seruing of God. How strong are the delusions of subtile Satan, which hath bewitched the minds of men so farre, that they haue also offered their yoong children and tender babes through violent flames for the diuels sacrifice? could not their weeping eyes and crying teares, procure no pitie in their hard hearted parents? No, no, where superstition sitteth iudge, neither nature nor reason may dare to plead

*Missi manum
ad aratrum opus
est fortitudinis
& constantie:
debitor saluus es
sapientibus &
insipientibus, o-
pus est iustitie:
prædicare de-
bet, opus est tem-
perantie.*

Read his Apo-
logie: concer-
ning the death
of many Pa-
gan Romans,
et iulius Scauola,
and others.

*Chronol. Fin.
in Anno 759:*

*2. Kin. 16 3.
So did Abaz
king of Iuda.*

the cause. This is the diuels cunning to bewitch his members, (imitating the true seruants of God) to endure death. *Augustine* said well, *Mendacium ex veritate, & superstitio religionem imitatur.* Lies come of trueth, and superstition taketh Religion for a patterne: yet for all this lies are not truth, superstition is not religion, nor the torments which desperate men for euill causes endure, shall euer make good mens sufferings to bee lesse regarded. The sheepe must not leaue off her skin because sometimes the wolfe commeth in her likenesse, nor we must lesse esteeme the martyrs paines, because the diuels souldiers likewise die for his sake: by these two reasons it is euident that the Prophets Sermons are the Lords Sermons.

Vic. 1.

1. Thes. 5. 20.

5. Now let vs make some godly vses of this doctrine. The first general exhortation which we make heereof is that sentence of the Apostle. *Despise not prophesying.* That is, now it hath beene cleerely prooued that the Prophets speeches are the Oracles of God, be not so beastly as swine, to tread those precious pearles of diuine wisdom in the filthy dregs and stinking myre of your vaine displeasures: It being apparant that God his ministers speake no more without his spirit than the conduit runneth without his fountaines springs, those disgracing words which many vse of the spirituall exercises, some at their table, others in their closets, many at the tauernes, and most in their houses, are nothing else but meere reuilings and spitefull raylings against the spirit of God. Sometimes the preachers want eloquence to smooth the itching eares of gallant persons; sometimes they want learning to feede the curious mindes of vaine religion-bablers; sometimes they want wealth to maintaine their countenance with outward brauery; and sometimes they want manners to make them companions to the gentle sort. And euery one of these thinke his Sermons and labours in God his Church to be nothing worth where hee spieth but one want, which his vaine conceit desired. I like not this Sermon, saith one, because hee wanted words: it was a silly

peece

peece of worke saith another, because it was not bombasted with the sayings of Fathers, and he seldome or neuer confuted the Papists: another saith that the Preacher was but a poore beggerly fellow, and therefore it is no matter what he say, none of the great men would haue said so much: and others said, he hath more learning then wit, more zeale then behauiour, and his confident words are impudent speeches: vnto all these I say, *Despise not prophesying*. See you not how the diuell driueth you to condemne all for want of one, and to a generall neglect, for a particular desire: shall the spirit of God be blamed because euery mans humour is not satisfied? God forbid that such iniquitie should lodge among the professours of religion: that these Sermons which displease some should be despised of so many: there is no pearle which ail men will praise, there is no garden so pleasant but some will dislike it, nor any house so commodious but some will dispraise it: shall we cast away pearles, plowe vp gardens, and raze downe houses, because all men are not pleased? No verily, no more shall prophesying, preaching, praying, and exhorting be reiected, although euery mans idle disposition be not answered. Oh miserable and lamentable daies wherein men come to the congregation like buyers to a faire, and they all cry *it is naught, it is naught*, though the Lords wares be freely sold, yet who will buy them at his hands? The more plentifully they are offred, the more scornfully they are reiected: for looke vpon those places where the ministerie hath beene of longest standing, and greatest practise, where pastours according to the Lords owne heart are planted, where the voice of the word soundeth at least euerie Sabaoth day: I say, looke there euen as narrowly as *Ezechiel* looked ouer Ierusalem, and you shall finde them more ignorant in knowledge, more lewde in liuing, more obstinate in words, and more disobedient in deeds, then other people are. Euen thus the diuell laboureth painefully, where the Lord speaketh abundantly, that he may maliciously condemne, where the Lord would mercifully

Cap. 8. and 9.

Abak. 1. 5.

Psal. 29.

cifully saue; inſomuch that the Lord may ſay to the congregations of England, as he once ſaid to the aſſembly of Iſrael. *Ierem. 6. verſ. 10. vnto whom ſhall I ſpeake and admoniſh? that they may heare: behold their eares are vncircumciſed they cannot harken, behold the word of the Lord is vnto them as a reproch.* And where the word of the Lord can haue no being, the wrath of the Lord will take vp the lodging: therefore we may ſay as the prophet ſpeaketh. *Behold yee deſpiſers and wonder and vaniſh away. for I worke a worke in your daies, a worke which you will not beleene though a man declare it.* Conſider this yee ſcornfull hearers among vs, that God ſhall puniſh your contempt with infidelitie; and although miracles ſhould be wrought to conuert you, yet they ſhall not profite you, euen the myracles of Egypt, till yee be vterly conſumed, you which with leſſe deuotion ſerue the Lord then your pleaſures, with leſſe diligence follow the Church then the tauerne, with more delight exerciſe vanitie then religion; with more labour occupie your trades of life, then the words of life; euen you I meane are the deſpiſers of heavenly pearles for earthly traſh, which neuer are pleaſed with the ſeruants of Chriſt. It is your condemnation that ſleepeth not, whoſe conſcience can pretend no excuſe at the day of all daies, that either yee wanted preachers, or leaſure, or abilitie, or time, or meanes, to beleue thoſe heavenly oracles. Behold this yee deſpiſers, and repent, ſhew your ſorrow by your amendment, and redeeme the time by diligence hereafter. If the Lord viter his voice the earth is moued, and the mountaines tremble. Mooue therefore your hearts, you rebellious ſort, from the world to God, from ignorance to knowledge, and from diſobedience to faith: ſtirre vp your reſtie bodies and idle limmes, *and goe from ſtrength to ſtrength till you come to the Lords mountaine:* let not feare of ſickneſſe, dread of pouertie, loue of pleaſures, deſire of profit, drawe you from heauen, but draw neere vnto God, and he will draw neere vnto you: The gates of heauen are open, enter you therein.

6. Secondly

6 Secondly another vse we may adde hereunto, is that exhortation of the Apostle. *Above all other gifts desire prophesie*: what was more admirable, then healing of sicke persons? or more commendable, then to speake strange tongues? or more glorious, then to worke myracles? or more necessarie, then to discern spirits? yet above all these saith *Paul*, rather desire Prophecie. Neither is it maruelli that so great an honour is bestowed on so noble a gift, because the Prophets speeches are the Lords Sermons. Then mybeloued as for the merchandise of gold men endure the longest traficke, the sharpest paines, and greatest charges, euen so for the obtaining of prophesie (whether it be to preach or heare preachers) sustaine (my bowels in the Lord Iesus) the roughest waies, the longest studies, the wearieft iournies, the coldest daies, the hottest threats, and dearest cost, for euen for these shal you receiue many thousand times more comforts in this world, and ioyes in the world to come. Why should a man labour for the soode that perisheth, and yet by attaining it hee cannot auoid mortallitie, but must needes die and decay? and doeth not labour for this immortall table of refreshing, whereby he shall liue for euer and euer. But oh my deerely beloued in the Lord, I may complaine of the neglect of preaching and prophesying as *Ieremie* did of Ierusalem. *How doth that citie remaine solitarie that was full of people, she is as a widow: she that was great among the nations, and princeesse among the prouinces is made tributarie*. Euen so weepe you chaste doves of the Lord, and you solitarie Pellicans professours of the trueth, take you vp this Lamentation and say, how doe these lostie cities which are builded on the Lords hill (the ministers of the word) remaine desolate? For there is none that cometh vnto them, to buy their heauenly wares, preaching of the vulgar and greatest sort is counted mere babling, the glorious gifts of the spirit are as little as dreamers fits, and many peradventure in some one man haue some delight, like to a strange muse wrought in a malecontented minde, by a comfort

Vic. 2.

1. Cor. 14. 1.

*Laborat homo
pro cibo mor-
tali, ne moriatur
mortalitatis &
non laborat pro
cibo immor-
tali, in eternum
victurus.*

Lamen. 3.

2. King. 3. 23.
The Prophet
was then cal-
led bald-head
by the cursed
children, as the
Preachers are
called bald
priests by cur-
sed men.

consort of Musicke, but what sinnes will they forsake at his request? Surely as many as did *Herod* at the preaching of *Iohn Baptist*; nay rather farewell friendship then welcome repentance, though they like such a preacher wel, yet they loue their pleasures better. Hereby may we of the ministry try our owne friends and manifest the Lords followers, if wee meekely reprove their follies, which will beare vs in hand they loue and like vs well. As for example, if they be of the gentle sort, tell them of their vaine expences; if of the meanner, tell them of their carnall minds; if of the poorest, tell them of their ignorance; if the brauest, shew them of their pride; if the learnedst, declare to them their vaine glory; and finally if the noblest, bid them beware of despising the Gospel; if they will abide these blowes and turne you the other cheeke also, then account him for a *David*, or else reiect him for a *Herod*. Oh how is the world altered from following preaching, and prophesie! In the purest age of the Church, their greatest glory was in the ministerie. In the primitive Church one Sermon conuerted fife thousand soules, now we preach fife thousand Sermons & conuert not one soule; since that time euen in our owne memorie, how would the people of the countrey flocke to follow preaching, but now euen in our daies (my beloved) we our selues haue liued to see the preachers mocked, as *Elisab* was; the same people which once would seeme to care for nothing saue Christ; for they are so ful, that they loath nothing more then Christ, the more are the preachers the fewer the hearers: Euen the Sabaothes of the Lord are polluted with all manner of villanies, and vanities, as boldly as if the Gospels sound had neuer beene shewed among vs. Euen the princeesse of all professions, I meane *Dimittie*, and the Queene of all sciences the preaching of the word, is become the vilest in shew, the poorest in practise, the meanest in request, and the greatest in slauerie.

7. The word of the Lord that came to *Isa* the sonne of *Pe-
tuel*. That is to say, which he sent or spake vnto *Isa* the
sonne

sonne of *Petmel*. In old time God spake diuers and many waies saith the Scripture, to our Fathers by the Prophets, and them I finde particularly to be these. First, by vision as to *Salomon*. Secondly by dreams as *Moses* saith, and so he spake to *Ioseph*. Thirdly by plaine face to face as he did to *Moses*. Fourthly by Angels, and lastly by secret instinct or motion of the spirit: and in this manner it is most likely the Prophet *Isa* received this prophesie.

Out of this we obserue this doctrine, that if God send nor his word among vs, we our selues euen the greatest among vs could or would not apprehend it. For this cause the Scripture calleth it the *word that came to Isai*: meaning that then it came vnto him, when he thought least of such strange euents and terrible iudgements, which he had giuen him in commission to denounce to his coun reymen. And the trueth hereof may appeare by many testimonies of the word of God. In that sinfull estate wherein all Israel stood in the time of *Esa* the Prophet, the Lord cried out; *Whom shall I send vnto them?* as if there were none that would offer themselues to this busines. And in the prophesie of *Ieremie*, the Lord many times complaineth, that he himselfe intended this busines earely and late, morning and euening, to send his Prophets vnto them for their conuersion. In other places where he bewailed the destruction of his people, he assigneth this for the cause, *The Prophets ranne, but I sent them not, neither did they teach my ordinances*. So that if there be any forwardnes in the preachers and ministers that way, to goe on their message before they receiue their arand, it rather destroyeth then saueeth, curseth then blesteth, scattereth then gathereth the flocke of God together. Indeed when the Lord sendeth any he giueth them before hand the knowledge of his word, so that they only which are apt and willing to teach, are to be accompted the Lords ministers and no others. Euen as the Lord gaue either more talents or fewer to enery one of his seruants, and we read not any called his seruant but he which had a talent at the least: euen

Num. 12. 6.
Heb 1. 1.
2. Chron. 1. 7.
Deut. 1. 2. 6.
Mat. 1. 20.
Deut. 34. 10.
Act. 8. 26.

Iuk. 1. 27.
If God did not
send his word,
none would
aske it.

Esa. 6. 3.

Ier. 7. 33.

Ier. 23. 40.

so in the ministry, where is not some sufficiency to discharge that function, I can neuer say he was of the Lords sending. Therefore we must know that the great store of godly preachers and ministers of the word that abound in our daies in most corners of our countrey (I would to God I could say in all) were not either for desire of liuing, or glorious estimation, or any worldly cause aduanced to the Churches seruice: but the Lord who hath indued their minds with knowledge, their hearts with courage, their tongues with vtterance, and themselues with his spirit and word, euen he aboue, hath chosē them to be souldiers in his warres, against Sarans kingdome, and by the voyce of his word like canon shot, to batter downe the castles of darkenesse.

Reas. 1.

Exod 3 11, 12,
13.

Psal. 74 9.

8. The reasons hereof are manifest: first because that mans nature in it selfe abhorreth nothing more then God his seruices. When *Moses* was called by the Lord to cary his name before *Pharaoh*, and the children of Israel, how many delays did he make, and how many shifts did he inuent, to exempt himselfe from this heavenly message: sometime he wanted tongue, sometime strength, and sometime authoritie; now one while he feared the king, another while the people; and although the Lord wrought miracles for him, yet would he gladly auoid it. Secondly it is apparant, that when the people were in greatest extremitie and most of all felt the heauie hand of the wrath of God, there was no calamitie that touched them so neerely or pressed them so deadly as this, *to thinke they had no Prophets left*, to enquire of the word of the Lord. For as a ship in the midst of the sea tossed too and fro amongst ten thousand waues, being full of passengers, without either pilote or mariner, is in extreme hazard of drowning, because they haue none to sound the bottomes, for to throw forth their anchor, to stay them in the stormes, or when the calmes commeth, they haue not one among them to direct them to the shore: euen so when the flouds of troubles shall threaten the ouerthrow of any particular

particular Church or nation, they hauing no Preachers or Prophets among them, who would perswade them to patience, during their aduersitie, and to cast out the anchor of their hope during their danger, or hauing escaped those fiery and fearefull troubles, yet who but the ministers of God, shall instruct them in righteousness, and direct them to heaven? In the raigne of *Iosiah*, although his daies were happy, through peace, and his subjects ioyfull through a good king and religious nobles; yet this was the glory of his kingdom, that there was one *Huldah* a Prophetesse, the wife of *Shallum*, that told him his owne prosperitie, because his heart melted at the voice of God his word; and also that there was one *Helkiah* a Priest, that gaue him the law of his God. We read of one *Seuerinus*, whom God endued with the spirit of Prophecie about the yeere of Christ 477. at what time miserable vexations and warres did teare asunder and cut in pieces the Church, especially the cruel and barbarous Arrians (neuer paralleled in the Christian name, except in the Roman-Catholikes.) This man warned and forewarned two bishoppes of his time, of many perils that should come vpon them, except repentance and wise forecast did preuent them. *Paulinus*, belieuing his report, so handled the matter that he drew all his citizens of Tibur, to a generall humiliation, and so preserved himselfe and others. *Maximinus* the other bishop made lesse account of this propheticall prediction, although he were remembered by two seruants of Saint *Seuerine*, yet stood it out till the Heruli and Ostrogothes beclaped the citie, being Arrians, who tooke this *Maximianus* (otherwise a worthy man and an enemy to heresies) they crucifie him and take sitie of his colleagues whom they dash in pieces by casting them downe headlong from a high rocke, which had bene happie if they had believed the Prophet: so are we happie through long enjoyed peace being shadowed vnder the wings of a merciful Prince, and religious Magistrates, yet this is the glory of our nation, that many Prophets and Preachers haue offered vnto vs
the

2. King. 22.

the verie word of God, the which if it were wanting, all were worth nothing, therefore if God build not, who can reare? If he send not, who can prosper? If hee speake not, who can prophesie? and if hee diminish the number of his seruants, the preachers, we may complaine in our miseries as the Iewes did. *There is not one Prophet more left*, and yet remaine comfortlesse.

Vlc. 2.
Mat. 9. 38.

9. The vses which we will briefly make hereof are these. First, the same which our Sauour Christ teacheth vs vpon this doctrine. *Pray (saith he) the Lord of the vineyard that he would thrust forth labourers into his harvest.* There is no more Christian exercise or necessarie practise, then with vnfeined soules to desire at the hands of him, who ruleth all with his hand, that in times of ignorance and neglect of heavenly worship when the corne is ripe and fit to be gathered into the Lords barne, that he would haue pittie vpon his wandring sheepe, and care of his planted corne euen the worke of his owne hands, and not suffer them to be cast away for want of instruction. Oh, how would it and doth it grieue a Christian soule to consider, that the image of God himselfe should be lost which shineth beautifully in euerie one of mankind: pray therefore my beloued in the Lord, for hereby only shall you performe a worke acceptable to God, because you are humbled, beneficiall to the Church, because you aske for her labourers, comfortable to your selues, because you tender your brethrens soules, and ioyfull to the *varie Angels for the conuersion of sinners.* The ruler of the temple hauing but his daughter sicke and diseased, yet came to our Sauour and entreated him for her health, which he performed and she recovered. Let vs therefore in pitie of many thousand soimes and daughters of the world, come to the courts of the Lords house, within the closets of our owne soules, and desire with feeling and earnest prayers the Lord Iesus that he would shew, and shine forth his truth, by his word in the mouthes of many more ministers of peace, to conuert many more sinners vnto righteousness, to turne the hearts

Luke 15. 10.
Mat. 9. 18.

hearts of fathers to their children, of mothers to their daughters, of princes to their subiectes, and of the nations to their God. There is not any one point that proueth more substantially to a mans soule that he loueth Christ vnfaignedly, then this practise, to pray for the increase of heavenly pastors. Euen as in the world nothing is so commendable as the workes of mercie, as to feede the famished, to cloath the naked, to deliuer the imprisoned, and to acquite him that is wrongfully condemned; so in the Church of God there is no grace like to the gift of the ministerie, the starued are fed by them with the bread of life, the naked are clothed by them with the garments of a Sauour, they which lye fast bound in the very dungeons of hel, and the prisons of darkness, are deliuered by them into the glorious libertie of the sonnes of God, and euen they which were condemned to temporall miseries and eternall calamities are acquitted, discharged, and released by their message. Let vs all therefore say vnto the Lord: *Lord increase the number of painefull Preachers.* And if we ought to pray for them, how damnable is their estate that prey vpon them: if it be the highest seruice of God to promote them, then is it the highest seruice of the diuell to persecute them. If they be blessed where the word is preached and beleued, then are they accursed where it is not heard nor receiued. If Christ blamed his disciples that would haue had him to blame them that cast deuils out in his name, and yet did not follow him: then are they to be blamed which will vpon euery light and easie occasion labour to the vttermost to stop the mouthes of Gods seruants, to discourage the people from hearing, the old men from instructing, the yong men from studying, the children from learning, the women from asking, and the seruants from obeying the word of God. Therefore if wee haue any care of the Lords seruice, any compassion of them that are tyrannously oppressed, any conscience of the soules of men, then pray for the peace, and number of the preachers. For as when the teeth are fallen out of the mouth, the
 lite

Mar 9:38.

life is hardly nourished, but weakenesse oppresseth both head and stomacke, and the soule and senses are quickly turned: Euen so when the ministers which are the teeth of the Church, to grinde the word vnto them, are remooued; then followeth the graue and sepulchre of the Lords familie, for they are the first that are removed, and as when the wolues had perswaded the simple sheepe against the shepheards dogs, so as there was no remedie but they must be put away, it was to make way for the sheepes ruine, being destitute of defence, for too late the silly sheepe tryed that they had better endure the barking of the poore shepheards dogs, then the biting and deuouring of the wolues, which they felt as soone as the dogs were gone. Euen so when the Pastours are put away, the deuill like a rauening wolfe deuoureth the poore flocke, and too late the poore people try, that it were better for them to haue their Preachers to terrifie them from sinning by words, then the deuils to sucke out the blood of their soules by impuritie and voluptuous liuing. *To Isael the sonne of Pethuel*: herein is no hardnesse, and every one may easily perceiue the meaning hereof, for the Prophet nameth himselfe, and also declareth his parentage, and it is very like that his father was a man of good estimation, that the Prophet thus barely without any further addition prefixed his name to this Prophecie. We obserue out of this description of the ministring cause of this Prophecie, this doctrine, that God preferreth the seruice of men before the seruice of Angels in the building of the Church, he rather chooseth & appointeth that his heauenly and immaculate word should be manifested by earthly and sinfull men, then by celestiall and holy Angels. The Lord Iesus maketh this his ordinance that his disciples shall witnesse the redemption in *Ierusalem, Iudea and Samaria, and the uttermost parts of the earth*. Euen the same Lord which not long before told them that he had the Angels at cominand, now rather vseth the helpe & ministerie of men. Men would thinke it a strange proceeding that he which is cracked

Men preferred before angels in the preaching of the word.
Act 1. 8.

cracked in credite, and (as it were) one proued periured, should come after wardes in a triall of death and life, whereas they which are neuer detested of the like enormities shall be excluded. But God his thoughts are not like to mens thoughts, nor his wayes as mens wayes. The weakest things of God are stronger than the strongest of men, and hee chooseth the despised call-awayes to confound the mightie, hee looketh on a beggar and regardeth not a Prince: the Angells lie in the chaines of darkenesse, when men are aduanced to their places in Heauen. Euen this Doctrine you may reade in the 1. *Corinthians* 4. 9. where the Apostle teacheth, That wee are appoynted vnto the Ministerie, as men are condemned to death, that we might bee made a gazing stocke *to the world, and to Angells, and to men*: shewing vnto vs, that the verie Angells are beholders of the labours of the Ministerie, beeing present by the appoyntment of God at the assemblies of his Saints, that they might bee witnesses of our labours vnto God, as wee are of Christs sufferings vnto the world.

The reasons of this doctrine may be easily gathered out of the word of God, whereof this may bee one; That as our Redemption was to be wrought onely in the nature of man, not of Angells, no more was the preaching of the said redemption to bee declared by Angells, or any other creature, saue onely by man. This reason the Apostle seemeth to vlc, 2. *Corinthians* 5. 18. when hee saith, *All things are of God which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.* Where hee maketh our Reconciliation made by the Man Iesus Christ to bee the ground or beginning, or Commission of the Ministerie: for without Christ, and without Reconciliation there is no Ministerie. And this serueth most highly to commend vnto vs the dignitie of the Ministerie of the Gospel, which is (as it were) the Trumpet of Peace and pardon vnto the godly, to sound vnto them those Victories which they haue obtained against the kingdomes of darkenesse,

Reasons.

ness, and vnto Christ to proclaime his Royall Maiesie ouer all the Kingdomes of the world, insomuch as those which labour against the preaching of the Gospel, as all the Romish religion-bond-slaves do, they bidde waize vnto the King of Glorie, and as our Sauour tolde *Paul, Act. 9. They kicke against the prick, and procure their owne pains*: Then it is manifest, that as Christ is no where more exalted than where he is daily & continually preached, so is he no where more denied than where his word is silenced, his Ministers banished, his members afflicted, and all good exercises idly and carelessly frequented. Then let vs that are the ministers and professors of the Gospel, gather this comfort vnto our selues, that wee are the soules & persons which haue glorified his Maiesie in this world, by telling and teaching, hearing and studying the praises of him who is blessed & praised for euermore, *Amen.*

Hebr. 4.15.

Secondly, an other reason of this Doctrine, why the Lord hath committed the dispensation of his word, rather to men than to Angels. or any other creature, is this: because none can be so neerely touched with the feeling of humane infirmities as men can be. Who knoweth a mans heart saving a man? If they preach, they speake by experience, if they exhort, they do it as if they were exhorted. And this was one cause wherefore Christ became man, that hee might taste of our infirmities. For, my beloved, when a man seeth his owne flesh weeping, will hee not weepe also? if hee see his owne flesh afflicted, will not hee be compassionate towards it? if a man should see a Father preaching to his sonne, a brother to his brother, a husband to his wife, or one kinsman to an other, would not this moue him more to see his dearest friend spending this labour vpon him, than if a stranger whose face hee neuer sawe should perswade him? Yes verily: Euen so the Lord to moue vs more earnestly to the obedience of his Sonne, hath made choice of such dispensers of his mysteries, as wee know to be men like our selues, feeling our paines, desiring our pleasures, wishing our welfare, lamenting our losses,
and

and abhorring our sinnes: to this intent, that when wee see them speake vnto vs in the name of God, wee should thus presently reason with our selues. This is a man like my selfe, I am addicted naturally to fill my lustes, to enlarge my profities, to reuenge my malice, to know and accompt no pleasure but pastime, to feare no displeasure but the worlds, but these men (although men) haue denied their lustes, and are become contemptible to the world, they speake the word of God boldly, and feare no mans person, they bring themselves to pouertie, their names to ignominie, their liues to shame, and their friendes to hate them. What should be the cause of all this? Eytther they haue no witte, or wee haue no zeale, they are not blessed, or wee are vngodlie: Reason thus with your selues. Then will it come to your mindes, that surely for your sakes, euen for the peoples sakes, are the Ministers made fooles, that they might bee wise: the Preachers poore, that they might bee rich; and the Prophets despised, that the flocke might bee honourable, *1. Corinthians 5. 10.* Therefore, my beloved, when you see vs earnest in rebuking of sinne, or exhorting to righteousnesse, that then wee speake with feeling of these daungers that threaten destruction to all, coming vnto you as the *Syrians* came to the King of Israel with the hairens about their neckes to moue him to pittie them: or rather, we come vnto you as the Prophet came to *Abab*, willingly offering our sides to bee goared, and our bodies to bee wounded, that our blood may bee your sorrow, by the sight of our wounds you may come to the feeling of your sinnes, by the paines wee take in this world you may consider what are the plagues of the world to come. Surely, if wee make but a calfe or swine to crie in the field, all the beastes come roaring and running vnto it to succour it: how much more ought men of better vnderstanding than beastes, hearing their owne kinned and friendes crying vnto them the vengeance of God, with all speed to runne to the Preachers to know the cause of their com-

Vſe 1.

Galat. 4. 14.

plaint, and crie with the Iaylour, *Men and brethren, what shall I doe to bee ſaued?* Be not ſo rude as beaſts, be not worſe than bullockes.

12 The vſes which naturally ariſe out of this Doctrin are theſe. Firſt wee ought not leſſe to eſtme of the miniſters of the word beeing ſinnefull men, than if they were more honourable creatures. The Apoſtle *Paul* expreſſeth the ſincere aſſiction which the people ought to beare towards their paſtors, when hee witneſſeth that they receiued him as an Angell of God, teſtifying vnto them his great fall, and their alteration, which once thought euery word of his mouth to be a diuine Oracle, and that his perſon was more than a man; but now the world was turned with them, they being bewitched with the falſe Apoſtles: for at once they had forſaken their faith towards God, and their reuerence toward the Preacher. The diuell is ſubtile, and knoweth verie well, that ſo long as the miniſters credite raig-
neth, his Kingdome decreaſeth; and therefore where hee can not at the firſt ouerthrow the Doctrin, there hee labour-
eth to bring the Prophet into diſgrace. But hearken (my beloved) I beſeech you a while, and ſhut your eares againſt the Diuell's accuſations: If you will euer liue vnder the wings of the Goſpel, yon muſt euer loue the ſecte of God his miniſters. So long as theſe Galathians bore this minde towards their Apoſtle, their Faith was glorious, their Church was famous, their liues were godly, and their ends were happy: but when they accompted the Lordes meſſenger but as a man, when they thought him wor-
thie no more than a common perſon, although they would once haue plucked out their eyes to haue done him good; then followed, and fell vpon them, like hailſtones vpon the Canaanites, hereſies, to diſquiet them; diuiſions to moleſt them; ignorance to condemne them; and the wrath of God to conſume them: ſo as at this day there is not among them the name of Chriſt, but Turkiſh barbariſme and infidelity ouerwhelmeth them all. Look to it, my beloved; the contempt

tempt of Preachers, of Ministers and Seruants of the Lord hath alreadie wrought many strange effectes amongst vs. Those reuerend Fathers of our Church, which haue brought vs out of Babylon, as *Moses* and *Aaron* brought the Israelites out of Egypt, whereof some haue sealed vp our safetie with their owne blood: others haue wasted their health and wealth in defence of our Religion, State and profession; and many yet liuing holding great places in the Church of England, hauing onely for the Gospel and the Lords Ierusalem, endured many strange conflicts and vnknowne troubles? These, I say, euen by the rayling Libells of counterfait and vnknowne Christians, haue beene laide open to the view of foes and friendes, both by truths or vntueths, if it were possible, to the vtter ruine of Learning, extreame sorrow of many good men, and euerslasting disgrace of the Ministerie: As *Origen* was wont to saie, *Sicut omne bonum ab Ecclesia prouenit, sic omne malum ab Ecclesia egreditur*; As all goodnesse commeth from the Church, so all euill commeth from the Church: So I feare that the Lord may say to the Ministerie, as to Israel, *O Israel, thy destruction is of thy selfe, but in mee is thy saluation*. The Ministerie hath beene lamentably diuided, and for this cause, euen by base persons, they haue beene and are scornefully reuiled. Wee our selues haue wrought our discredite, but the Lord is our comfort. The ignorance of many feely and dumbe fellowes disgraceth the learned, the pride of many lostie Preachers discrediteth the humble, the couetousnesse of many encroaching persons ouerthroweth the liberall minded: and finally, the negligence of many noble and excellent men in their charges, giueth a deadly discouragement to the painefull. But yet these are the faults of the persons, not of the places, and a personall action dieth with the person: Therefore, my beloved, pray vnto the Lord for discerning Spirites, that you may liue by the line of the word, and no by the lines of many: although wee should forsake the Lord by our

Archbishop
Cranmer, bishop
Ridley, Latimer,
Farrar, Hooper,
master Brad-
ford.

Hosea 13.

fallies, yet doe not you cast away your selues by our example. Maintaine the name and credite of every one, whole Ministerie the Lord vseth in governing and instructing his Church; stand not vpon titles, for th y which labour well are worthie of double honour: regard not garments, for *Iustine Martyr* preached Christ in the attire of a Heathen Philosopher: Looke not too much vpon their faults, for euen amongst the Apostles there wanted not diuisions: esteeme them as the Ministers of God, which watch when you sleepe, labour when you rest, fast when you feast, and pray for the saluation of your soules when you are sporting in pleasures. Your Soules then lie open to the Diuell when you are growne in dislike of your Pastours: for if the man displeaseth, wee can not like of the Doctrine. If our Countrey-men the Lords flocke can once againe ioyne with the Preachers and Promoters of the Gospel, then shall Atheisme bee banished, Poperie ashamed, hypocrisie discovered, diuisions ended, and truth shall flourish out of our Nation.

23

Phil. 2. 9.

1. King. 4. 8.

2 Secondly, an other vse we may profitably make heereof, is this, that exhortation of the Apostle *Philip. 2. 29.* speaking of *Epaphroditus*, a faithfull Minister of God, whome hee sendeth vnto them, *Receiue him* (saith hee) *therefore in the Lord with all gladnesse, and make much of such*: Wee must open our houses and Churches with reioycing spirites, when wee see the Embassadours of Peace comming vnto vs, and account most pretiously of them who trauell on the Lords message for our good. Wee reade that the Shunamite, to entertaine *Elisbah*, built him a Chamber, that when hee came that way hee might visite their familie: how much more ioyfull ought wee to bee to entertaine the Messengers of better things than *Elisbah* brought? It was a great commendation of the Iewish women that followed our Sauour vp and downe, that they ministred vnto him: but most lamentable it is, that in our dayes the Ministers and Preachers haue almost as slender

flender entertainment, as Christ himselfe had amongst the Samaritans. Their Houses be too great, their Liuinges bee too large, their Reuenues (say some Clawe-backes) will suffice a good Knight, or a worshipfull Gentleman. And why may not a good Minister bee allowed as well as a good Magistrate? or a man of Learning dwell in as faire a House as a Lawyer? Indeede our Houses in your conceit are too great for vs, and in our hearts we thanke God that they are too little for you: Wee see many Ministeries and Parsonages defaced, but none built, many gathered, but none sowed: Wee are receiued verie ioyfully of great numbers, where they hope to haue anie gaines by vs; and their purpose being obtained, then they bid a fig for the Parson. Oh, this is the sinne of many Gentlemen, that they will neuer, or seldome allow the fourth part of that, which of dutie they owe vnto vs; but will wage the Customes at the Lawe, to giue nothing to the Lord. Who seeth not that these men would haue offered if they had liued amongst the Iewes? surely I thinke burnt offerings and peace offerings should haue discontinued, and the Lord must haue thought him beholding vnto them, if they gaue him one for a thousand.

In the Primitiue Church the Beleeuers goodes were at the Apostles feete, but in our reformed estate the Apostles and Ministers goodes are in the Beleeuers Coffers. I would God they were Beleeuers, then they would be Releuers, and not suffer both the poore pastors and the pastors of the poore, and the poore with their pastors to perish al together. And for our Ministry and preaching, I dare say it was not lesse regarded (except persecution) one hundred yeare agoe than now it is. If Gentlemen or Noblemen receiue their tithes, the people are well contented; but if the Preachers take them, it grieueth them deadly: belike because they goe to the right owners. And thus the world makes much of vs, our Liuinges are diminished, our Labours are neglected, our presence despised. They accompt their

parishes the happie st, where is no preaching Ministerie, no controlling of sinners, no fighting with the diuell, no conscience of Religion. O miserable times! O miserable manners! they had rather goe with musicke to the gallows, than with mourning to a Sermon: they choole rather to goe singing to hell, than weeping to heauen. Cursed are they which speake euill of the way of righteousnesse, and say to the Prophet, Depart from vs. The Lord shall come with speede to render vengeance to them that receiue him not, in his Ministers, in his Seruants, in his members.

The second Sermon.

Verse 2. *Heare this yee Elders.*

IN these words the Prophet declareth the second part of the description of this Booke, namely, the subiect thereof; that is, the persons whom it concerneth; and the words are thus much in effect. You that are the Elders and Gouvernours of the people, heare the word of the Lord, and all you which are the inhabitants of the land of Iudea, the Lords inheritaunce hearken you also hereunto, and tell mee whether you euer heard the like in your dayes, or in the dayes of your Fathers which went before you. Out of these words obserue these doctrines following; first that the Prophets and Ministers of God must call vpon the people to heare the word: for you see in the entry of this prophesie, the Prophet crieth to the people to giue audience to his Sermons. And indeed this is a most necessarie obseruation to bee kept as an entrance, to call the peoples mindes at the beginning, and as a remembrance to stirre them vp in the midst, and a conclusion to admonish them in the end. For this cause also the Prophet, thinking that

The ministers
must call on
the people to
heare.

Isay 1. 2.

that if men would not giue an eare to his Sermons, yet hee would not want audience, calleth in this sort. *Heare O yee heauens, hearken O earth*: shewing, that if men will be so deafe at the crye of the Lords ministers, as not to lend them their eares to their preaching; yet the heauens and the earth shall tremble at their word, giuing obedience to their heauenly voyces; the dumbe creatures shall condemne such intolerable rebellion. In the Booke of the Apostles, wee may reade when *Paul* and *Barnabas* came to Antiochia, being intreated on the Sabbath day to giue some wordes of exhortation to the people, *Paul* standing vp and beckening with his hand, called vnto them saying, *Men and brethren hearken*. The people in most places are busied in vaine speculations, when the Preacher is most diligent in opening the word of trueth; some are drowfie when their hearts should be waking, to heare what *God* will say concerning them; others are scraping in the Churches with their feete superstitiously conceited, when they heare but the name of (*I E S V S*) mentioned; and yet they will sweare by him and make no bones at all: Again, others are wearie, thinking euery minute an houre till the Preacher be out of the Pulpit; and many shew the whole Congregation their backs by departing out of the Church. All these let the Preachers call with the voyce of Trumpets, *Heare the word of the Lord*, put away your vanities, rowze vp your drowfinesse, take pleasure in godlinesse, stay your disquietnesse, and continue your presence in the Lords assemblies. Know you not that the stones you treade on, the Heauens you gaze on, the earth you walke on, and the words that wee preach vnto you, shall all come against you like witnesses, and tell the Lord your disobedience, therefore wee often say in our Sermons, *Heare this men and brethren*.

2 The reasons of this doctrine may evidently bee gathered out of the word of God. And the first is the practise of the Lord himselfe, *Psalme 81. verse 1.* beside many other places of the Scripture where the Lord calleth vpon the people

Acts 13. 16.

Reason 1.

Psal. 81. 8.

Mat. 13.

Apo. 2. 7, 11, 17, 29.

Cap. 5. 6, 15, 22.

Chrysost. hom. 44.

Verse 13.

3

Rom 10. 17.

ple before hee declare his minde vnto them, for audience and attention, saying; *Heare O my people, and I will speake, hearken O Israel, and I will testifie vnto thee*. In the end of many of our Sauours Parables, hee concludeth with this acclamation, *Hee that hath eares to heare, let him heare*. And so in the Diuine Epistles vnto the seauen Churches, written by Saint *Iohn*, and commaunded by our Sauour from heauen, it is the conclusion of euery Epistle. *Let him that hath eares heare what the Spirite saith to the Churches*. By this exhortation often reiterated by the Preacher, the sluggish are awaked, the wandering mindes of wantons are recalled, and the iust valew of euerie Diuine Sentence is estimated, in number, weight, and measure. It is like to the welcome & cheering vp of a liberal housholder to his guests, before whom he not onely setteth his best provided Delicates, but often calleth vpon his friends to eate this or that, yea euen when they are full, hee offereth one morself more: Euen so doth the Preacher by often inuocation of *Hearing* and *Hearkening*, shew his alacritie and plentie of Diuine Oracles and matters, for the cheerefull entertainment of heauenly Guests in his maisters house, the congregation of Christs children.

What shall it auaille if wee bring the tongues of Angells into the Congregations, and none or few will lend vs their eares? Although I easily graunt our perswasions enter as deeply into the walles of the Churches as into the eares and hearts of most of our hearers, euen in this wee are like these Israelites, that if the Lord himselfe should come at one time (as heere he did) and crie, *Heare O my people of England: yet it is much to be feared, that at another time hee might come and crie vnto vs: Oh that my people of England would haue heard me*, as to them he doeth in the later end of the Psalm. 2 Secondly, an other reason of this doctrine is this, because by *Hearing* commeth Faith, *Faith is by hearing, and hearing by the word of God*: so that if the hearing of the Preachers beget Faith in the Hearers, who

who shall more fitly or may more cōueniently cry vnto them in their sermon-time to heare this point of faith diligently, to marke this doctrine carefully, to lay vp this lesson aduiseably, and remember this exhortation continually, than the Preachers themselves which are the midwiues of their faith. Oh, how wonderfully doth this doctrine condemne this faithlesse age wherein we liue? for if faith come by hearing and hearing by the word of God, whence haue they their faith that come so seldome to our sermons? Doth not this argue forcibly that their faith is as little as their hearing, and therefore saluation is as little as their faith? How will they answer this argument now before men and after ward before the Son of God, that they which heare not beleeeue not, *they which beleene not are condemned already?* and they which are in such damnable estate, it is not their reuenues of thousands, their pallaces and houses of glory, their garments of brauery, their prouision of delicates, their gentle friends, their soft beds, their hungrie hounds, their rauening hauks, their pampered horses, & their retinues of seruants, that can fray the deuill from taking away their soules. Is not this pitie that such glorious gentlemen should be cast away, for not hearing a silly preachers sermons, being otherwise learned in the tongues, skilfull in the arts, excellent in the lawes, Eloquent in speeches, valorous in war, and comely in stature? Surely I beleeeue *Paul* was deceived when he said, *Faith came by hearing and hearing by the word of God.* What an impudent blasphemie were this, to say that Ladies and gentlewomen, on whose faces the sunne is not good enough to looke, whose legges must not walke on the ground, but either keepe aloft in their bowers, or take the ayer in their coaches, whose hands must touch nothing but either chaines of pearle, cloath of gold, or embrodered and fine needle-wrought garments; that these beautifull starres (I say) should come downe from their nicenesse and learne faith at the mouth of preachers? Yet farther, must our gallant youthes and proper seruingmen, whose heades are hanged with haire, as if they would fright away both Christ and
his

Iob. 3. 18.

his Ministers from the place where they stand, come from the tauerne, from gaming houses, from the play-houses, from the Ale-houses, from the whore-houses, and from all their disports, to be raised vp for their follies by preaching, and forsake their fashions of the world to be new fashioned in their minds, that in stead of infidelitie (wherewith the most of that crew are infected) they may haue faith engrafted in them by hearing the Gospell, least as they consume their purses, they condemne their soules, neither can rob for more soules as they doe for more purses? Then will you say, beloued, you haue ploughed in vaine vpon the rocke, but better let vanitie be vanitie then preaching be vanitie, better let gamesters be deceiued then Apostles bee falsified, and better let Lords and Ladies, Gentlewomen and Seruingmen, and all the rout which be contrarie minded to this doctrine, perish and depart from their pleasures, then that the Sonne of God, the Church of God, and the Ministers of God should depart from the truth. It is no blasphemie to say with *Paul*, *It pleased God through preaching to saue them that beleue*: Therefore no preaching, no saluation: or with *Iohn*, *He that beareth vs not is not of God*. It was no euill comparison that a good hearer must resemble the hound that hunteth after wild beausts: for now he goeth this way, now that way, now backward, now forward, now in the thicke woods, and then in the plaine fields, vntill he find the footing of his game, and attaine the sport he followeth. Euen so the wise and honest hearer by often hearing and reading and searching and questioning commeth to find out that he seeketh, the way to life eternall. Therefore they which stoppe their eares when they should heare the Preachers, shall heare against their wils, *Goe ye cursed into the fire of hell*.

4 Now let vs come and see what particular vses the holy Ghost maketh of this doctrine in other places of Scripture. And let that generall exhortation of our Saviour be the first, when hee saith: *Hee that hath an eare to heare let him heare*. And this is as if our Lord had said: the Gospell

1 Cor. 131.

1 Iob. 4. 6.

Vse 1.

Mat. 139.

of saluation is of such waight that it concerneth all the people of the world: by the preaching thereof, the gray-headed, the yong men, the tender women, and the little children may and must receiue some profit; old men must bee prepared to the graue, yong men must bee strengthened to fight with their pleasures, women must bee gouerned like the daughters of righteousness, and children instructed in the worke of redemption. The King must heare as *Dauid* did: the noble man must heare as *Obadiab* did: the gentleman must heare as *Sergius Paulus* did: the Ladies must heare as *Esther* did: the yeoman must heare as *Elisha* his host did: the labourer must heare as *Apollus* did: the women must heare as *Marie* did: and the little children must heare as they did, which, when they saw Christ, cried; *Osanna in the highest*. For euerie one that hath an eare to heare, must lend the same to the word of God. The Gospell of Christ is not like other professions, that when they haue most followers, one marreth anothers trade; but when all men (if it were possible) shall bee ioyned to the Lord in the profession of the truth, then is the glorie thereof greater than the brightnesse of the Sunne. Therefore my beloued, rouse vp your heauie and hanging-downe senses, and consider with your selues, that if the Lord hath given you your eyes to see withall, your hands to worke withall, your tongues to speake withall, your feete to walke withall, then thinke also that hee hath given you your eares to heare his Word withall. And if they which haue eares to heare must heare, what, shall they not forfeit their eares for not hearing? Truly if the forging and counterfeiting of a noble mans seale, or of a peece of euidence, bee by the lawes of man most worthily deemed to bee punished with cutting off their eares, because it bringeth harme to a Common-wealth: then also it may easily follow that in like case they deserue the losing of their eares, which will not lend them to the Lords Preacher. This I speake not to make any ciuill constitution, but compar-

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2. Sam. 12. 1.

2. King. 18. 15.

16.

Act. 13. 6. 7.

Esther 4. 16.

2. King. 4. 10. 11.

Act. 18. 3. 4.

Luke 10. 39.

Matth. 21. 9.

ring sinne with sinne, I would gladly manifest the great euill that hangeth on their neckes, which haue their elbows as readie to heare as their eares. Most lamentable it is to consider that if they were all deafe, that will not heare our Sermons, what a deafe world would this quickly proue? O my beloued brethren, know you not that hearing is the sence of obedience? and therefore you cannot iustifie your selues to obey, vnlesse you testifie that you will heare God his Ministers: If he were accursed that layeth a stumbling-block before the blind, then are they also accursed which stop their eares against the Lords ordinance. Was it not a hainous thing to remoue but a land-marke which our elders planted? and therefore much more hainous is it to remoue hearing God his word from our eares, which the Lord himselfe hath planted. Come therefore, my beloued, and as you would be called Christians, so fulfil the mind of Christ: for as the vine-branch is good for nothing, but to beare grapes: euen so the eares of man are but combrances vnto vs in most matters, except in hearing the word of God: in the world they are too long, in the Lord they are too little, therefore for amending our follies, let vs apply our eares to beare while we can heare, lest it be too late when we would.

5 Secondly, wee make another vse thereof; that seeing the Ministers of God must call vpon the people to heare the Word, it is also requisite to shew you the true way for the sauing hearing of the Lords truth: for in one and the same manner of preaching there is not one and the same manner of hearing. Therefore the holy Ghost speaketh by the Author of the Epistle to the Hebrewes, Chap. 4. vers. 2. *Vnto vs was the Gospell preached, as also vnto them, but the word that they heard profited them not because it was not mixed with faith in those that heard it:* where wee may learne it men and women heare the word of God with such diligence as the dearest seruants of the Lord doe, yet are they many times neuer the better, and hee giueth the reason thereof, because they doe not mingle it with faith. There are some seeds

so small and of that nature, that when the Gardiner will sow them hee must first take vp a great deale of earth, and crushing it verie small, doth mingle it with his seed, and then casteth it into the earth and it prospereth exceedingly: euen so (dearly beloued) if you mingle not the pure earth of a sound faith with the seed of the Lords Word, you shall neuer receiue any profit by our preaching. And this is the very cause that the Gospell groweth not, mens hearts tremble not, and their liues amend not, because they bring minds full of infidelitie vnto the congregations. The close Papist saith to himselfe, I will heare this Preacher, but I will beleue nothing but that hee vttereth contrarie to my first receiued superstition: the proud man saith to himselfe, all the Sermons in the world shall neuer humble mee: the couetous man hee saith, for all their preaching and telling mee that I shall neuer enter into the kingdome of heauen, yet I will not beleue them if Christ himselfe say so: the ruffians will not forsake their vanities for any instruction: the common people say wee Preach but for our liuings, and God forbid that all should bee true which the Scripture and Preachers tell vs: goe forward I beseech you in all other sinnes, and you shall find but a verie small number that say, *I beleueed, and therefore I heard.* The medicine to purge out all these corruptions is a true faith, the which if either you leaue at home, or lose it by the way, the labour is all lost that you take therein. Oh how lamentable and damnable a sinne is infidelitie! when the iudgements of God are not beleueed and the mercies of God are abused. But this grieueth all godly hearts to the quicke, that euen in our dayes and times there should bee such, that as a godly Father saith, are armed with the name of good Christians, and yet fight against the faith of true beleeuers. Look vpon it in time, lest as death followeth sickness through want of Physicke, so the death of your soules follow their sickness through want of faith. *Beleue, saith Christ, and all things are possible;* the dead haue been rai-

sed

A yong Gentleman being bred a Papist, and comming to Oxford to studie, being forced to go to prayers and sermons, wrote to his friends in excuse, that what he heard at our assemblies he spued vp againe whē he came to his studie.

*Leo Ecclesia non
mine armamini
& contra eccle-
siam dimicatis.*

Auguſt. ſer. 4. de
verb. apoſt. Nos
loquimur.

Extra corda
credentium ſo-
ras miſſa inuaſo-
re, habi'tat Re-
demtor.

ſed by faith, the ſick haue bin relieved by faith, the moiſtaines may be remoued by faith, & the diuell himſelfe is droue away by faith: therefore bring faith with you vnto the hearing of the ſermons, the Scriptures are the Lords words, & they are ſet to ſale by the preaching of his Miniſters, theſelues being his factors, faith muſt buy the as mony doth, or be exchanged for them, as one thing is for another; for there is no crediting vpon words, no obligations vpon daies, that can get the from vs, but preſent payment of a liuely faith. The husband-man may bring water to moiſten his ſowed graine, but he cannot make it grow: he may plant a tree in a good earth, but he cannot make the root ſuck in the iuices: ſo we that preach outwardly cannot make your hearts to beleue what we preach, but only God which created them, redeemed them, and called you by faith, dwelling in your hearts by his holy ſpirit: for except he ſpeake inwardly, in vaine do we talke outwardly. Many do therefore heare, but are not perſwaded by that which they heare, becauſe they haue no faith whereby they heare God ſpeake inwardly. Then God ſpeaketh inwardly when thou giueſt place vnto him, then thou giueſt place vnto him when thou giueſt no place to the diuell, who deſireth to poſſeſſe thy heart, and to ſpeake all words that may de- ceiue. But what faith our Sauicour, *The Prince of this world muſt bee caſt out*: whither, out of the compaſſe of heauen and earth? or out of the frame of the world? No, not ſo: but when the uſurper is turned out of the gates of thy heart, then commeth the Redeemer: and in vaine doth hee oppoſe without, becauſe the Conquerour poſſeſſeth all within. So *Auguſtine*. Therefore if any will know how to heare the Goſpell with profit, and to enioy it with comfort, let him bring faith with him, that the word delivered may bee ſealed for truth, and ſinnes being reprov'd may be receiued for truth, and ſuffer no ſtar- ting holes of infidelitie to carry our ſoules from the rocke of God his truth, into the ſea of heatheniſh ſecuritie, or endleſſe aduerſitie. *O yee elders*. That is, you governours of the people,

people, whom the Lord hath honoured with long life, and the world with great authority. And from hence we note this Doctrin: that the most honourable must most of all giue care to the word of God, whether that honour bee in the church as the Ministers, or in the common-wealth as the magistrates, or in the familie as the father thereof, or in the warres as the generall thereof; all these being exalted about other, haue also a charge about other, that euery one walk worthy of his profession, which is onely by studying & hearing the word of the Lord. The Lord so commandeth, *That the King himselfe shall cause to be wrote a book for him of the Law, that he keep it with him & reade therein all the daies of his life.* Those which haue the greatest charge must vse the greatest labour to discharge their places. As none could be Iudges in Israel till the Lord had giuen them of the spirite of *Moses*; so none can sincerely execute their duty that the world may be satisfied, the Lord may be glorified, and their own soules comforted, vntill they receiue of the spirite of God; and by the ministerie of the word is the spirit deliuered, *Galat. 3. 2.* *Theodosius* the yonger was so studious in hearing and reading, that he spent much time of the night therein, & when he read he had an instrument made that did extinguish his candle of it owne accord, without trouble to any of his Chamberlaines; and euery morning, himselfe, his wife, and sister, did together reade some part of the Scripture & sing Psalms before he vndertooke any other busines. Hearken therefore you rulers of the Lords people: that which excelleth all glorie, being richer than all wealth, and wiser than all learning, euen the spirite of God may be receiued when the word of God is deliuered: Oh how are they deceiued that think the Ministerie a base profession, not meete for any, but for the poore to liue by, for the lame, and disfigured, for yonger brothers, for bankrupts, for seruing-men, for blunt-headed schollers, and such as can bee good in nothing. How are they also deceiued that thinke it not an exercise fit for noble men and persons of estate, knights, and gentlemen, and such

D

great

The greatest
men should
be the greatest
professors.

Deut. 17. 19.

Num. 11. 17.

*Niceph. libr. 14.
cap. 41*

**Juliani 3.*
Libanius.
Barbara uxor
Sigism.

Osiris } *reges*
chus } *Nor-*
Lanfre- } *thum.*
dua.

Fr. Spira.

In the year
 1557. a Priest
 of Forchen in
 Germany on
 good Friday in
 the Pulpit. said
 That if *Paulus*
 doctrine were
 true, that the
 sacramēt must
 be deliuered
 in both kinds.
 I pray God the
 diuell take me,
 and that if the
 Popes doctrine
 were not true,
 he was a bond-
 slaue of the di-
 uell: and pre-
 sently after,
 there came a
 fearefull man
 and carried a-
 way the Priest.
10. Finces libr. 3.
de miraculis.

great ones which haue the world at their wils, and the coun-
 trey at their pleasures: shall these, say they, make themselues
 drudges to the Gospel? shallers to the preachers? and goe
 on pilgrimage to a publike sermon? Yea al these must resigne
 their crownes of maiestie, their gownes of nobilitie, their
 swords of chivalrie, and their estimation of gentrie, vnto the
 voice of the blessed spirit of God, speaking in the scriptures
 and preaching in his ministers. And if these must bend their
 knees, wee must bow our bodies to the earth, and put our
 necke vnder the yoke of Christ Iesus, that he may lift vp our
 head and liues to the participation of glorie. The Lord that
 bindeth kings in chaines, and nobles in fetters of yron, and
 maketh the mountaines to cleaue in sunder at his roaring,
 willeth and commaundeth vs from heauen to heare his Son:
 and it shall so come to passe that the soule shall be cut off
 from the Lords people, that hath not kissed the prince of glo-
 rie, and commeth not to offer obedience and seruice to his
 royall Lord, who is able to cast him body and soule into fire
 euerlasting. Let vs therefore study to enter into the courts
 where the Gospel of Christ soundeth and raigeth, lest wee
 fall away from grace & glorie after the euil example of those
 long agoe condemned *infidels and reprobated Apostataes,
 which gaue their eares to falsehood, their tongues to blasphemie,
 their liues to vanitie, their bodies to luxurie, and their
 soules to euerlasting miserie. Let not the gray haire of olde
 men, the great wealth of rich men, the worship of magistrats,
 nor the honour of government, draw away our hearts from
 the hearing of this message, which being hid from vs, maketh
 vs curled cast-awayes, but being declared vnto vs, regenerate
 vs to the hope of eternall happines. The reasons
 of this Doctrine are also easily gathered out of the word of
 God. First the same which *Samuel* vseth in his first book *cap.*
12. ver. 14. at the anointing or crowning of their new king
Saul, to perswade them, and their king, to the diligent hear-
 ing of the word and reuerend feare of God, he vseth this as a
 reason, *That then they shall be the people of the Lord God.* As
 if

if *Samuel* had said vnto them, you know that this is the glorie of our nation, that we alone are the selected band & chosen souldiers to fight the Lords battels; and this is an honor against all the world beside, that they seruing Idoles & worshipping diuels, we serue the Lord of hosts; if therefore you will indeed be the Lords people, you must in truth heare the Lords word. What could be said more forcibly to moue a rebellious Nation to a quiet submission? And this being the badge and liuerie of the Church of God, we may be bold to say openly & defend confidently, that they which heare not the gospel as now it is preached in our English Nation, are none of the true followers of his heauenly Maiestie: euen all whether they be the arch-enemies of Christ the Papists, or the new sectary of Recusants, the Brownists, or the vain religion-bablers, the Neuters or priuy haters of the preachers, the carnall and time-seruing-proft flours, these shall goe to the place from whence they came, and there to be tormented world without end. It is not cold and idle hearing that maketh vs the people of God, but a sincere and diligent frequenting the place where his person dwelleth. Which yet doth not hinder vs from the necessary labours of life. When the renoued Saint *Anthony* the Hermite, as he is stiled by the Romanists, was weary of his monk sh life, wherein hee did nothing but pray, leauing his Lodge or Cell he cried out saying: *Lord, I desire to be saued, but my owne cogitations doe gaine say me.* When he came abroad, he saw a man clothed like a Monke, sometimes winding withes or osier roddees for baskets, and then after a little while, he saw him fall downe to his prayers: wherat while he marvelled, he heard a voice come from him, saying; *O Anthony, doe thou so, for in so doing thou shalt overcome tentations*, and so the voice and man vanished away, whereby he knew it was an Angell of God. So let vs sometime leaue our labours for heauenly employment, such as praying, preaching and hearing are, and then againe, that we make no toyle but delight thereof, as *Ierome* writeth to *Demetrias*, Take our labours in hand againe. that

Moral, lib. 2. 5.

*Sic & in ago
Antoni.*

1. Pet. 2. 5.

variety of businesse may solace and not overcome the soule: that our seruice be not wearisome, but cheerefull, and we entered more deeply into the Lords Bookes. We must not be contented to be the Lords retainers, but wee must sue to be made his houtholde seruants. The Apostle *Peter* calleth vs all that profess the Lord Iesus, *a spirituall priesthood*: Now this was the office in old time of a priest euery day to appeare at the Altar, and their very lodging was in the Temple; therefore must wee come often to the Lords house, and desire to dwell in his Tabernacle, that wee may euermore heare and speake his word. The second reason of this doctrine is taken from the continuall course of the iudgements of God. All Egypt was plagued, because they heard not the word of God, euen their king lost his eldest sonne, and afterward he himselfe for the same follie was drowned and swallowed vp of the sea. The noble man which would not beleue and harken to the voice of the Prophet, when hee told him of the great and sodaine cheapnesse of corne, answered him that it was impossible, except the windowes of heauen should be opened; but he sawe it accomplished, and for his infidelitie was troden to death by the people. Reade the whole book of God, & ye shal euery where plainly perceiue, that for disobedience to God his word, & contempt of his messengers, Kings haue beene depofed, and Queenes haue beene punished, Lords, Ladies, Magistrates and Subiects, olde men and children, haue tasted of the deadly cup of the Lords heauie wrath. Lay vp this in your hearts (my bowells in the Lord) happy are they which auoyde daunger by the falles of other men. Oh that the teares of our countrey-men could wash away the guilt of this sinne; for our score is growne so great by our long continued credit, that we haue made no confidence to pay the Lord his owne: and we haue *urgent* cause to consider, and also to feare, lest the Lord sue the extremitie of the lawe vpon vs, and neuer spare till wee haue paid the vttermost farthing, and felt the full weight of his hand, and spent euery drop of bloud in soule and bodie for the notori-

ous

our contempt of his most glorious gospel. There is no sacrifice to be compared to the hearing of the Lords word, and therefore the neglect thereof in whomsoever, is most fearful, most deadly, most damnable. Whether thinke you (saith *Anſten*) is greater, the word of God, or the body of Christ? If you will answer the truth, you must needs say, that the word of God is not inferior to the body of Christ, and therefore he is no lesse blameable that heareth the word of God negligently, than he that letteth, by his negligence, the body of Christ to fall vpon the ground. The vices which offer themselves vnto vs out of this doctrine are these; first, that ancient and great men must suffer the words of the Lords Ministers patiently, and for this cause the Apostle willet vs, *To exhort the Elders to soberneſſe and faith.* There be two things which should shine as bright in age and authoritie, as the eyes doe in the heads of strong yong men, that see and be seene of others, and yet see not themselves; euen so ought sobrietie and faith to offer themselves vnto the view of all persons, where the gray haire appeare like the buddes of an Almond tree, whereby the aged may see and correct the follies of youth, and yong men may see their example to bee drawne in loue with their liues; but they themselves ought not to bee proud for that honour which the Lord hath bestowed vpon them. Oh how vnhappie is that time when olde men and great men are as wanton as children, and as faithlesse as those which neuer knew God! *Woe be to that Land whose Prince is a childe,* saith *Salomon*: Meaning, that the whole Countrey is distressed where the gouernors thereof haue as little stay as children, or as little faith as children. In our daies, if the Lords ministers which keepe the soules of our Countrey-men, shall in meekenesse admonish olde men; they tell them they are but boyes to themselves, and they knew what religion was before they were borne; not knowing their antiquitie can not preiudice the Spirit of the Lord; or not considering what our Sauiour said to the Labourers in the Vineyard; *They which*

Vie 1.

Tit. 2. 3.

*Senectus non
conficit numero-
sitate annorum
sed grauitate
morum. Ieron.
Eccles. 10. 16.*

Lake 13.30.

1. Cor. I. 18.
 a^o Principes cum
 ad lumen delu-
 bri veniunt,
 perinde sunt
 atque primati.

were first shall be last, and they which were last shall be first. Others thinke, that if they beare an office in the Common-weakh, no man may dare to counsell them in the Lord; they themselues thinke they are iniured, and their fri ends thinke they are disgraced, if the word of exhortation passe vpon them. Shall I, say they, being a Gentleman well descended, well instructed, of so many hundred pounds reuenues, bee in as much slauerie to this preaching as the poore artificer? But vnto these wee may answere, that if their natures or offices exempt them from sermons, they also exempt them from saluation: *For it pleased God through the foolishness of preaching to save them that beleene*. What is a King better than a Farmer? a Nobleman better than an Artificer? a Gentleman better than a Plowman? and a Magistrate better than a Subiect, without true religion and obedience to the gospel? Surely nothing: for now whether had you rather bee poore *Jacob* bowing to the earth alone, or rich *Esum* attended with foure hundred men; whether had you rather bee *Pharaoh* or *Moses*; *Ieroboam* or the Prophet; *Zadkijah* or *Jeremy*; the rich man or *Lazarus*; *Pilate* or *Christ*; *Herod* or *Iohn Baptist*; the Apostles or the high Priests; *Theodoricus* or *Symmachus*, *Hunthericus* or the distressed christians of *Afrike*? Stagger not hereat, but shew your consciences whether of these you would be. You cannot be both, therefore chuse one. The way to heauen is narrow, & we being clothed with our owne conceits can neuer enter in; there is too little roome for both: we cannot beare the yooke of *Christ* and the world at one time, the least of both requirerh a whole man. Therefore you my beloued Fathers, beare with the voyce of vs your yongers, for when we exhort you, it is not done in our name, but in his who is the Ancient of dayes, elder than the oldest, wiser than the wisest, stronger than the strongest, and yonger than the yongest, who is every day borne in his members. It is not vs, but him that you heare; who knoweth your hearts, seeth your liues, and shall condemne your incredulitie. The Lord
 told

told the rebellious Israelites when they refused *Moses* and *Aaron*, that it was not against them but him that they had murmured and refused; so it is not our youth, it is not our frailty, it is not our weakenesse that you blame: for if we were not Ministers, you would loue vs the better for it; but it is against the Lord that you strue. Oh stay your tongues before they goe too farre; God which dasheth in peeces yong infants, careth not for your gray haire; your swords auayle not against him, neyther can your reuenues redeeme your soules. Secondly, wee may make this one vse of this. That forsomuch as the Elders and Magistrates must aboute others vse the hearing of the word of God: what is their estate which are negligent in this action? and the estate of their gouernement? the estate of their families, and estate of their children? Surely most dangerous aboute others: for as when they performe this they are noted through a whole Countrey, and thereby they growe famous; so the neglect hereof is spread farre, and thereby they grow infamous. For this cause hath the holy Ghost left vs in his word sundry examples, where light & gracelesse Fathers haue brought their lewd and godlesse children with themselves to destruction. Looke on *Eli*, and *Saul*, and *Haman*. Who was the destruction of the fathers but themselves, and who was the destruction of the childre but the fathers. If *Eli* had hearkened to God, and corrected his sons, the Arke had not bin taken, the Philistims had not preuailed, his sons had not bin killed, and he had saued his owne necke from breaking. Oh consider this, I beseech you my reuerend and gray-headed-fathers, your age shall not discharge you: this man wanted but two yeares of an hundred yeares olde: hee was Priest & Iudge of Israel; yet when he forgate himselfe he forgot the Lord also; then had he no pity of his yeares, no mercy on his children, and no compassion of his owne life. *Samuel* told *Saul* that there was no sacrifice like to the hearing of the word of God; then if you will offer the best sacrifice, heare the word of God. The Lord you see which made the

10

2

1. Sam. 3. 12.

1. Sam. 15.

Esb. 8. 13.

Epiphanius was made a Reader in the Church when he was but eight years old, and when he was 18. he was made Bishop of Tici-num.

eares, requireth but the eares againe: why should you bring your Children into the curse out of the Couenant? why should you driue the Lord to reiect you, as he did *Saul*, because you heare not his word? Are you the fathers of our bodies? be also I beseech you, the fathers of our faith, the authors of our profession, and the ensamples of our obedience. As *Esa* cryed to *Isaac*, Blesse mee my father: so wee cry vnto you to blesse our Countrey, to blesse your owne posterity, and to blesse the liues of them whose soules you haue in your hands. Let the Elders among vs know for a certaintie, that if they heare vs not, though we be yong that speake vnto them; yet wee will vse them as the woman did the wicked Iudge, ouercome them by importunitie. And let euerie man know his duetie, euen to pray that their Fathers, and Masters, and Magistrates, and Gouvernours, may bee as willing to grace the Gospel with their presence, as they are to defend it by their policie: Surely wee can hardly embrace that, which wee see the chiefe Commaunders to neglect. But yet I beseech you for your owne soules, and for our liues, for the children borne and vnborne, and for the generall comfort of our whole Countrey, fulfill that beauenly voyce, *Matthew 17. verse 4. Heare the beauenlie sonne of God.*

The third Sermon.

Hearken ye all inhabitants of the land, whether such a thing hath bene in your dayes, or yet in the dayes of your fathers.

None must liue in the church, vnles they outwardly be subiect to the gospel.



Al the inhabitants: By these words we obserue this doctrine, that there must not any liue in the Church of God, but such as do and will at the least outwardly humble themselves to the ministerie of the word. The Church of G o d

is the Companie of selected Saintes, chosen before all worlds to the worship of God; and if they bee chosen from the contempters, as good wheate is from the chaffe, then must they not endure the hazarding of their soules by harbouring the children of disobedience. We may read in *Nehemiah*, that when he brought forth the Lawe of God, *Ex- ra* read it before the congregation both of men and women, and all that could understand it. And in the next verse he addeth, *That he read it in the streetes, and all the people hearkened to the Booke of the Lawe.* As in the Common-wealth there is a Law which every one vnder goeth, vnlesse they be wearie of life, so in the Church of God this is a Lawe, *Let him that hath eares to heare, heare*, except hee will be banished from the land of the righteous, & cut off from the body of Christ. Surely as the Apostle said, *Woe is mee if I preach not the Gospel*: So must all the Ministers of the Lord every day sound aloud to their people, woe bee vnto you if you heare not the Gospel. As it is in the Common-wealth of all the world, so is it in the little world of a man. Nothing ought to striue against nature: and as it is in the mind of man, or his soule, so ought it to be in the church. In the soule, if there be any passion or refractary affection against the supreme and eminent part thereof, that saith Saint *Paul* must be brought into subiection to the gospel of Christ. Euen so must every member and liuer in the Church bee brought into subiection to the lawe of the Church, which is the outward profession of the Gospel. If the soule be inlightned by the holy Ghost, then is it freed from the darkenesse of sinne: where is the darkenesse of sinne, there is the temple of Sathan: but where is the faith of the Gospel, there ceaseth the kingdome of darkenesse. For the glorious presence of Christ driueth away the enemy: and so is it in the Church. Euerie Recusant to the Gospel doth darken and obscure the glorious presence of Christ in his owne house: for that a man and woman, and at one and the same time seemeth to be both the sonne and daughter of God, and also the sonne and daughter of the diuell.

*Nehem. 8. 3, 3.**1. Cor. 9. 16.**Augustin psal. 42.*

Reason 1.

Genes. 17. 14.

diuell. What agreement betwixt Christ and Belial? How can there be peace, so long as the fornications of Satan and superstition remaine? Let them be excommunicate that excommunicate themselves, let them be banished that like not our Churches. But death and cruelty for religion (except in some cases) was neuer vsed but by the *Arrians*, *Eutichians*, *Circumcellians*, and the *Romans* depraued with heretic, and heresies of all times. The reasons of this doctrine may thus be gathered out of the word of truth. First, that which *Moses* hath recorded, where the Lord will not haue anie to be of *Abrahams* familie, but they which would be circumcised; and if any would not receiue this wound (as our Saviour calleth it) in the flesh, the Lord commaunded him to be cut off from his people. Now we know that the church is the familie of *Abraham*, who was made the Father of all the Faithfull, that they being made partakers of his Beliefe, should also be partakers of his Obedience. There is not a Prince or a Noble man, or a Learned man, or a rich man, or a Preacher, or any base person among the common people, but hee may challenge this priuilege, if he beleue in the Lord of Glorie, that he is the sonne of Promise, as *Isaac* was, and therefore the sonne of *Abraham*, as *Isaac* was. All are not the children of Promise that heare and are borne vnder the preaching of the Gospel; but there are *Ismaelites* also which haue outwardly the badge of a true son, though they be but bastard Christians: yet olde *Abraham* ready for the graue, must be circumcised before he die, and yong *Ismael*, if he will euer be blessed of God, must bee circumcised, although hee were heire apparant to the land of Canaan (for as yet *Abraham* had no other sonne) and the shepheards, the neatheards, the seruing-men, and euerie kitchin boy receiue the signe, or else be banished from their Masterstents: Even so must the hoare-headed Father, the greene-headed young man, the wanton youth, the simple plow-man, the gallant ruffian, and the poore turne-spit, be present and obedient to the voice of the minister. Many,

I graunt, of the better sort thinke their duetie discharged, if in their owne persons they learne to know the Lord; and for their families they let them do as they list. But you must remember that this was the commendation that *Abraham* received of God, *That he would teach his children after him*: and therefore if you will be *Abrahams* sonnes, teach that to your families which you haue learned your selues. Oh how lamentable is it to see and consider of a great number, that set as good faces on the Gospel as the best, when on the Lords owne day some send their seruants manie miles journey, and suffer seely persons to waite in their kitchins, (I meane continually) as if there were none that had any soules but those that are called the rulers of families. We may say of them as *Bernard* said of the church committed to carelesse Clergie men, *O miserandam sponsam talibus creditam paranimphis*: O miserable soules led by such bridegrooms which keepe them for to serue the lusts of their owne bellies, and haue no care to marrie them to the Lord. Take you heede you that haue the wealth of the world, and search and rake in the sinckes of your houses, in the stables of your horses, in the stalls of your oxen, and in the hearts of your seruants, that you may bring soules into the kingdome of Heauen. A Pearle taken out of the dung is as good as that which is hoarded vp in a Princes treasure; and a simple soule saued from the walking of horses, or turning of spits, is as glorious to the Lord as he that ruleth in the throne. For the souls of all men are like the rockes of the Sea, not washed away by any floods, but when the water falleth, then appeareth the rocke; so when the body slideth away, then appeareth the soule of euery one; and therefore against that day, let your friends, your neighbours, your children, your seruants soules be provided for, that they may be conformable to our spirituall rocke *Iesus Christ*. Another reason for the confirmation of this doctrine our Sauour giueth, *There are none that heare not Christ which beleue in Christ; and there are none the sheepe of Christ, but those that heare the voyce of Christ*:
meaning.

Genes. 18. 17.

Tyrus. 17.

John 10. 26, 27.

meaning, that at that time when he was living in the world, and preaching to the Iews, they could not be his flocke that came not at the call of the Gospel : and when he should bee dead and taken from the earth, they should not be reckoned for the Lambs of his Church, which flocked not to the cries and Sermons of the Preachers. So that in one word he setteth vs downe thus much, that they are none of the Lordes which are not hearers of his word : Therefore one said well; *Ecclesia non inquitur qui ab Euangelio separatur* : Hee which is separated through ignorance or idlenesse from the gospel, is also through infidelitie parted from the Church : for they which heare not Christ, are none of his. The weight of this reason must be put into the balance of euery ones heart, and let him reason thus with himselfe ; My poore seruant, my drudge, my simple slaue, my maide, my cooke, and euerie one of my familie, they knowe nothing of the Gospel, but some voyces, that there is a Sauour, and a Christ, that they must come once in a yeare, or peradventure once in seauen yeares, and receiue the Lordes Supper, and neuer know or thinke more of it : they are diligent to mee, they worke when I play, they runne when I ride, they watch when I sleepe, they fare hard when I feast, and they finde me all things, keeping nothing to themselves, ouely indeede through my businesse they come not at the Church, except very seldome ; they know little more than Infants, they haue beene baptized when they were yong, they may follow any religion, or rather superstition ; their obedience is so little to the Scriptures, yea they hardly can tell mee whether there be anie Scripture, whether the holie Ghost had anie hand therein, or no ; if I will let them play on the Sundaies according to their pleasures : the Popes profession, the Turkish religion, the Infi tells practise and all heretikes opinions may be sected in them. But what shall become of their soules ? Surely it grieueth vs that such diligent and faithfull seruants should after a miserable and slauish life, haue a mercilesse and a cursed death : Yet Christs words
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are generall; they are none of his that heare not his voyce^e and follow not his call. O consider this you wealthy & poore people of this land, thinke on the miserable condition of these your own flesh, & flie from that terrible danger which threatneth your soules horror, all, (yea) euery mothers child must be present when the word is preached, because this trieth vs whether we be ashamed of Christ, or no. When *Dauid* was absent from *Sauls* Court, the King presently missed him, and asked after him, for his place was void: In like manner, if we be absent from the assemblies of the faithfull, the King of heauen and earth seeth our roomes bee empty, and calleth for our presence. Let this therefore perswade vs, that wee cease not hearing the Lords word, and following his heauenly call, lest of sheepe we become goats, wanton and wilde; and so when the generall appearing shall be, the Lord separate the goates from the sheepe, and send them to euerlasting perdition.] The vses which may arise from this doctrine are these: First, that sharpe sentence of our Saviour, *Suffer little children to come to mee, and forbid them not: for vnto such belongeth the kingdome of heauen:* The well-minded people desiring the blessing of Christ to rest vpon them, their posteritie brought their little Babes to be touched by our Saviours hand; the which thing was reprooued and forbidden by the Disciples, and therefore they were rebuked and reprehended by Christ. There is none though they bee as young as Babes, as simple as children, as weake as women, as base as seruants, or as bond as apprentices: but if at the ordinarie times of preaching, I meane the Sabbaoth, they will trauell to the Lords house, and there spend their time, they must not be restrained, they must not be forbidden. I am not ignorant of the vaine and wicked authoritie which some challenge to haue ouer their families, thinking that their duties are discharged, although their seruants be wandring from the Lord about their idle businesse; and seruants thinke themselves satisfied, because their Masters who haue rule ouer their bodies, command them

1. Sam. 20. 27.

Vse 1.

Mat. 10. 14.

Exod 5.1.
Psal. 122.1,2.

them thereunto : And thus men crosse one line of their reckoning, and leaue a whole sheete behinde; and raze out the condition, letting the obligation stand; they heap vp one sinne vpon an other, and while they mend one breach in a Christian life, they make two more. For by this meanes it commeth to passe, that masters thinke it lawfull to busie their seruants, whom they hire for their money at all times when any in all occasion offereth it selfe, sending them on messages, in keeping them at home to wait on themselves; and in sauing an houre or two, or three, to worke in the weeke dayes, they make bold with the Lord, and giue them leaue on the Sabbaoth dayes to visite their friends. Do we not thinke that the Ministers of God may haue their actions of Maintenance against such carelesse masters, which beare out their seruants and themselves contrary to the Lawe of God, whereby their owne hearts are hardened, their neighbors offended, the glorious worke of the Minister despised, the beauenly voice of the gospel neglected, and themselves with their seruants in danger both body & soule to be damned? May we not call for the law (if not of man, yet of God) to turne away these euills from vs? But O lamentable manners in this latter end of the world, which regardeth as little the voyce of Christ, as wise men doe the noyse of young children! Again, sometime the seruants are of godlie disposition, and would willingly vse the libertie of Christians, to goe as the *Israellites did* and sacrifice to the Lord; but then commeth one or other, and many times their parents and gouernours of their owne Mother-wit, forbidding them to vse it, encreasing as *Pharaoh* did the measure of their works, and forbidding them to come neare vnto Christ, as these Disciples did these young children: yet know (I beseech you) that that Master that forbiddeth, is in more bondage, than he which is forbidden, and hee were better bee an humble seruant, than such a proud and presumptuous Master; and if hee receiue not the kingdome of God as his seruant, hee shall neuer enter therein. If hee labour not for
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the meate which neuer perisheth; if hee runne not for the price which neuer endeth; if he studie not for the knowledge which alway lasteth; and if he obtaine not that faith which commeth by hearing of the word preached, but also keepeth other from entring, whether they be his seruants, or his sonnes, or his daughters, or his wife, or his friends, or himselfe, the sentence is long agoe denounced, that hee is the least in the kingdome of God. It is an heinous offence to draw away a man, though it be but a seruant, from obeying the warrant of a Magistrate, and much more if hee wish him to withdraw his allegiance: in like case is your estate which by your owne securitie driue other men to forsake God, leading the blinde vpon the stumbling blockes, making them believe that the fire can not burne, and though they pierce their bodies with swords, yet they shall not hurt them.

Secondly, an other vse hereof shall be that saying of the Lord himselfe, *To day if you heare his voyce harden not your hearts.* The neglect of the word proceedeth of the hardness of our hearts, and therefore the Lord biddeth vs not to harden our hearts if we will heare his word. What a world of hard hearts are nowadaies, if they be al hard hearts which will not be present at the ministerie of the Gospel. The sea is but a soft and slender substance, yet it bringeth forth many hard stones: euen so the weake nature of man ingendreth many hard hearts. This is most strange, to see the tenderest place to be the hardest, euen the heart, which will die if it be but pricked with a needle. But as the heart doth help al places of a diseased body, and it selfe it cannot help; so when this festering sore of old corrupted consciences, and ignorant dispositions, inuadeth the mindes of men, a thousand to one, but they giue him mortall wounds, for then can not the mind helpe it selfe. Therefore aboue all euills beware of hard hearts. The ground being hard will not let the purest seede grow in it, and the heart being hard, will not suffer the immortall seede of the Lords word to grow therein: it choaketh

Poison will worke vpon one that takes it ignorantly, and so will damnation follow the sinner, although another lead him, and he know not what he doth.

*Verba infecta
frustra est reliz:
quarum partium
anitas.*

choaketh all pitie, and condemneth all pietie. Come therefore to heare the word of God, but bring melting hartes thereunto, otherwise you shall still remaine the enemies of the truth, for hee that gathereth not with it, scattereth abroad. The Priests and Scribes and Pharises were present at the most of our Saujours Sermons, yet they reaped no benefit thereby, because their hearts were not touched in the presence of God; no more shall many thousands be comforted by the Preachers voyces, because their hearts are in their barnes, when they should bee in the Churches, and their eyes are shut, when they should behold the Ministers. Many imagine that they preach best which can moue the people to teares, and their hearts to be pricked, whose eyes fall a weeping; yet this is not alway an infallible token of a good pastour or an humble soule. The hard marble stones do sometimes sweate out teares abundantly, and yet they are neuer the softer; even so may many weepe and howle for their sinnes, and be pricked with the word of God, bursting out in lamentation, and yet remaine reprobates still. But let vs breake vp the fallow ground of our hearts, let vs keepe them in continuall moisture, that whensoever the word shall be cast into them, it may grow effectually. It is a fearefull thing to receiue the graces of God in vaine: which they doe, that without all reuerence and carefulnesse come vnduisedly without former preparation to the hearing of the word of God. That which is rashly heard, is quickly forgotten; and that which is vnreuerently receiued, is presently despised. But of this matter we haue already spoken.

6 Fourthly, when he biddeth them to aske their fathers, hee thereby willet vs to call to our mindes those things which haue been done long agoe. The noble and wonderfull workes of God are not so slenderly to be regarded, that we thinke on no more than we see, and consider nothing but that which we seele. But what the Lord doth, it standeth for ever, and therefore is to be recorded in all generations. Reade the 104. 5. 6. *Psalmes* throughout, where the holy

Gods workes
must be per-
petually re-
membred.

holy Ghost gathereth together the summe or rehearfall of the Lords benefites, and chargeth oftentimes that we should teach them to our Children, and that we thinke vpon them to do them for euermore. The reasons of this doctrine may be these: First, because as the Apostle saith, *Whatsoever is written in foretime is written for our learning, that we through patience may haue hope*: God of his eternall goodnesse and wisdom hath so provided, that the principall and excellent workes of his iustice, are by himselfe recorded for times succeeding, and so plainly engrauen, that as he speaketh by the Prophet *Abacuck*. *Hee which runneth may reade them*, and these (saith the Apostle) are written for our instruction. It is a world to see how men forget the workes and word of God: they make no account of *Adams* curse, because it was in the beginning; and small reckoning of the flood, because it was in the old world; and they litle esteeme *Ierusalem* destruction, because it was, say they, before our time: and thus they wash away all feare of iudgements and loue of God. So that if wee warne them of wantonnesse, by the example of the olde world, wee are not so lasciuious, say they: if wee exhort them to holinesse, by the example of *Abraham, Moses, David, Zacharias*, and the Apostles, then they tell vs, their examples pertaine not vnto them, for then there was more faith stirring in the world, than now there is; and lay what wee can vnto them, yet they haue one way or other to escape: And all, because they thinke that the Lords workes are like to Musicians labour, which causeth men to daunce so long as they heare it, and no longer: or an Almanacke that lasteth but a yeare; so they thinke that the auncient workes and former actions of the Almighty haue no farther vse, but for the present time wherein they were performed. But if they thinke so, they will in the end gaine nothing by the bargain. It was an old worke of God, to make the beastes subiect to man: and should they not be so now? it was an auncient worke of God to make the Raine-bowe in the cloud, that the world might

Reason 1.

Rom. 15. 14.

Genesis 2.
Genesis 9.

neuer be destroyed as it was : haue wee no benefite by this woonder ? Christ our Sauour died long before wee were borne : and doth it not pertaine vnto vs ? Then haue wee made a wrong match, if all these be not true, and belonging to vs : but they are all certaine and euermore to be remembered . Therefore our wantonnesse, our wickednesse, our idlenesse, our infidelitie, our beastlinesse, and our securitie, if they be not amended by the examples of the Scriptures, they shall bee condemned by the ensamples of the Scriptures. Yee aunient Fathers which haue liued long, seene much, and heard the wonders in olde time, meditate them in your mindes, and deliuer them to your posteritie . Euen as you would haue vs to continue your names, because you are our fathers : so do yee remember the works of God, for hee is the father to vs all.

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7 Secondly, an other reason of this Doctrine is this : Because the rehearfall of these workes of God, done before our time either vnwritten or especially recorded in the word, doe terrifie our proud hearts when wee heare them declared vnto vs. The Church of Corinth being happy by the Apostles preaching, grew insolent in diuisions, loose in opinions, and intolerable in manners : The Apostle to remedie this *1. Cor. 10. 5, 6, 7, 8. verses* bringeth in the tragedie of the Israelites destruction ; How of all the people that came out of *Egypt* there came none into Canaan, except *Iosuah* and *Caleb* : but another generation that sprang of them. Euen so God will not want a people, but he will raise vp the children in the roome of the Fathers : and if they faile to obey, hee will also send them after their fathers to heli ; shewing them how for the like offences thousands and tenne thousands perished in displeasure, to terrifie and humble them by these wonderfull workes of God, that they might know howsoeuer they were not yet executed, yet they were as guilty of condemnation as those that were destroyed. *Dauid* saith of himselfe, That the hearing of the Lords iudgement wrought feare in his soule, and trembling in his body: And

And therefore wee may many times reade and heare the storie of warres, wherein, as in a glasse we may behold the miseries of our liues, to see Princes massacred, noblemen murdered, and the common people butchered, like bullockes in a slaughter house. Let vs often rehearse the storie of famines and robberies, wherein wee may see the vncertaintie of our wealth, to see our houses burned, our barnes emptied, our estates empouerished, our liues famished, our children left breathlesse, and our wiues left comfortlesse. Let vs often meditate on the diseases of our bodies, to mitigate our pleasures, to see how some haue died sodainly, other haue liued so long in sickenes, that their friends forsooke them, their Phisitions gaue them ouer, and the stinking fauours of their own bodies haue taken away their liues. Let traitors think on * *Achitophel*, rebels on *Absolon*, proud persons on *Haman*, corrupt Iudges on *Samuels* sonnes, idle ministers on *Eli*, wicked magistrates on *Shebna*, fornicators on *Zimri*, couetous persons on *Achan*, disobedient persons on *Jonah*, prophaners of the Sabaoth on the sticke-gatherer, swearers on the Egyptian Israelite, and despisers of the Gospel, ministerie, sacraments, and all true religion, on *Simon Magus*; and the Lord graunt that their punishment may bee our amendment.

The vses which arise from this doctrine are these. First seeing that we must often call to remembrance the olde wonders in times before passed declared to the world, then let vs as often meditate on our owne particular liues which wee haue spent & led in our former dayes, as the scripture exhorteth, * *Call to your remembrance the daies that are passed*. Let vs looke throughout all the yeares of our life, and make as diligent a search, as the woman in the gospel did for her monny, and begin at our birth & first being in the world; in infancy behold our weaknes, and Gods kindnes; in youth looke on our wantonnes, and the Lords bountifulnes; in ripe age view our wickednes, & the Lords long suffering; and in old age marke our vnthankfulnes, and the Lords pardon. *Call to*

1. Sam. 17. 23.
2. Sam. 18. 14.
Ezra. 7. 9, 10.
1. Sam. 8. 3, 4, 5.
1. Sam. 4. 11, 18.
Ezra. 12. 15.
Numb. 25. 14.
Iosh. 7. 25, 26.
10. as 1. 15.
Numb. 15. 32.
Leuit. 24. 14.
Simon Magus,
who for policy
and gaine be-
came a Chri-
stian, was the
first heretique
and adulterer
of the Gospell,
wherefore af-
terward (it is
said) that hee
brake his neck
at Rome, at
the prayer of
S. Peter, as wee
reade of the
like of a flying
monke in Eng-
land.
Hebr. 10. 33.

remembrance the daies that are passed : in infancie wee could not serue God, in youth we cared not for God, in ripe yeares we did not feare him, in our old age we did not know him: in our infancie we were more helpelesse than all creatures, in youth we were more gracelesse than beastes, in middle age more foolish than godly, and in old age more desperate than reformed: in infancy we euer cried, in youth we euer feared, in our middle age we liued in care; and our old age spent in sorrow: in our infancie our wants which wee could not expresse made vs miserable; in our youth the rod scourged vs; in our ripe age the world disquieted vs; and in our olde age the graue which we could not auoide tormented vs. Would not these considerations offer long discourses to tame our wildnesse, to reforme our prophaneenesse, and overcome our vnrulenesse? might I not hereby take occasion like a diuine Philosopher to paint out the misery of mankind, to cause all men cies to bewaile infants in their cradles, boyes in their schooles, young men in their pleasures, and old men in their graues? might not I here stirre vp your affections, to shew you the vnhappy condition of a bare natural life, Babes to be brained; children to bee cursed; young men to fall by the sword; women to be rauished; and old men to be without all honour and pittie murdered? Surely in these we are of all men most miserable. But now seeing I haue searched the register and records of nature, let me also shew you how you shall looke on the Court-rolles of Grace, and beginne with that saying of the Apostle, *Wherefore remember that you were in times past Gentiles in the flesh, and called uncircumcision, that you were without Christ, aliens from Israel, strangers from the Promise, without hope, and without God in this world:* Heere you may search for your seuerall estates. And admit you haue all naturall benefites attendant, when you are young, pleasure; when you are youthfull, riches; when you are strong, quietnesse; and wisedome, when you are olde. What are these to a condemned soule? Take a theefe appointed to the gallows, and before he goe to execution let
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Ephes. 2. 11.

the King call him sonne, let him be apparelled with siike, let him haue a chaine on his necke, bracelets on his armes, bring him into your treasury of abundance of golde and silver, bid him take his fill: carry him to most delicate fare, and bid him eate cheerefully, and strike vp most pleasant musicke, bid him be merry, but tell him, anone he must be hanged; how ioyfull would his heart be at all this pleasure, when hee knoweth, presently after his chaine shall be changed into a halter, his garments into a winding sheete, his carcase to wormes meat, his throne into a gallows, his seruants into executioners, and his mony taken all from him before hee can spend a penny: euen so are the best of vs all by nature condemned, and we find no comfort in our parentage, or pleasure in our wealth, or profite in our clothing, or benefite in our meat, or ioy in our bodies, so long as we know, that after a little while all these shalbe forgotten, and we in destruction. Now remember what you are without grace, that is by nature. Wrath is our father, heathens are our brethren, or rather diuels, vncircumcision is our garment; that is, a peece of rawe cloth vnfulled, which openeth it selfe to euery wind and storme: Christ the Saviour is our enemy, and we persecute him, and crucifie him: the Saints of God we regard not, the promises of God we know not, our hope is vanitie, and our God is iniquity. Call to your remembrance the houres, the days, the weeks, the months, and the yeares of your life; thinke euermore on that hand of mercy, and that power, that in the ruffe of all this iniquitie forbeareth, forewarneth, and forgiveth you. Thinke thus with your selues, I was a hell-hound, I was a heathen, the tyger is better than my parentage, and the serpent than my education; I was naked without grace, and not able to buy it: the Lord that sold it was my enemy, and I durst not aske vpon credite. How many enormities haue I runne into against my God, which the Lord foreseeing hath forgiven; the curse of my nature he hath removed; the euill of my conuersation hee hath remitted; the emptinesse of my soule, hee hath replenished;

Cent. 6. cap. 3.
Paul. Diacon.
lib 16. cap. ult.

*Sit tu vulneris
ego sum, si tu
non vis ego non
sum.*

and the sentence of my condemnation hath hee recalled. Thus hath the Lord dealt with my life; when I was sinfull, hee was mercifull; when I blasphemed, he blessed; when I made warre against him, hee made peace with mee; hee tooke my blowes on both cheekes; hee gaue me his coate and his cloake: and to conclude, when I walked through the valley of the shadow of death, his rodde and his staffe was my comfort: therefore now will I giue my life for his; my body for his garment, my blood for his blowes, my soule for his sake, and my whole person, wealth, honour, dignitie, labor and leasure for his saluation. When *Iustinus* had been distracted in his mind for his ill gouernement, and by the good mercie of God recovered, hee cast his eyes vpon one *Tiberius* a valiant and good man (the best Emperour that euer was) to associate him in his Imperiall dignitie: And after a long and sweete admonitory Oration vnto him, had crowned him Emperour before *Sophia* the Empresse, the patriark of Constantinople, and the other princes who were interested in that businesse; *Tiberius* hauing vpon him all his Imperiall robes, cast himselfe downe at the feete of *Iustinus* saying, *If it please your Maiesie, I am: but if you are not pleased, I am not.* O excellent voyce of a man diuinely called to authority, to obey that hee might be obeyed, and in his robes of the highest honour vpon earth, to humble himselfe on the bare ground before, and vnto him that promoted him. Let vs doe the like: for surely we are not in the Church as we are by nature, we are Kings and priests to God our Father, and he hath put vpon vs the robes of righteousness, which by our humiliation before him we can not defile, and therefore we are his vassalls and creatures, if it please him we are, if it please not him, we are no body: and to please him wee renounce all, desiring to please him, although we cannot recompence him.

Secondly, an other vse wee may make of recording time past, and the seuerall workes of God with his particular iudgements, is the same which the Prophet *David* maketh,

Psalmes

Psalm 8, which is this, after the rehearfall of the glorious workes of God, hee compareth man with them, and saith; *Lord, what is man that thou art mindefull of him, or the sonne of man that thou vifitest him?* Even so when we see and heare of the great workes of God vpon others, lay them to your selues by particular application to your soules, and reckon them vp in order for your furtherance. Little *Canaan* tolde his father of his grandfathers drunkennesse and nakednesse, and he was accursed and all his posteritie: But I haue in my youth done many thousand greater sinnes, and yet the Lord doth still blesse me; was the Lord too rigorous against him, or too partiall with me, that hee all his life long wore such a badge, as also disgraceth all his progenie; but he layeth not to my charge the follies of my youth? *Moses* and *Aaron*, because they once distrusted the hand of God, they were neuer suffered to enter into *Canaan*: but I not once onely, but many hundred times haue distrusted his promise, denied his word, and forsaken his truth: why doe I liue so long in the land of Promise, when more righteous than my selfe could not set their foote therein? *Ananias* and *Saphira* kept back but a part of their owne to serue them in aduersitie, and denying the same, were sodainely slaine by the Lord: but I haue kept backe, not mine, but the Lords, from the Lord, and haue lied, not once to the holie Ghost, but many times; and yet I liue, my credite not impeached, my profession is not blamed, my life is not shortned, and my dayes are not ended. *Oh, behold the severitie of God towards these that fall, but the mercie of God towards mee that standeth:* And thus may wee say of nations and whole people, why was *Egypt* destroyed, and *Israel* saued? why were the *Canaanites* cast out, and the *Israelites* planted in? why was *Edom* made tributarie to *Iacob*? *Babylon* to *Persia*? *Persia* to *Græcia*? *Ireland* to *Englar d*? Surely, surely, we might haue beene the slaves, and they the Lords; we the bondmen, and they the freemen. Euill warres might haue beene in our dayes, as it was in our fathers, and that which was greatest, poperie or heresie.

Genes. 9. 25.

Num. 30. 13.

Acts 5.

Rom. 11. 22.

2. King. 8. 12.
Judg. 10.
2. King. 6. 24. 28.

heresie, or heathenisme might haue beene professed in these our times as it was long agoe. Thinke therefore my beloved, how many bonds of obedience the Lord hath bound vs in: and consider what hath beene our hap, if wee had beene those children that were ripped out of their mothers bellies; if we had beene those yong men that perished in battell; if we had bin those women that eate their Babes to saue their liues; and finally, how much more are we bound vnto God that we were not Infidells, Pagans, and Papists, Heretikes, Atheists, or any other kinde of cursed men. Let vs also say with the Prophet, *Psal 147. vltim. With euerie nation hath beene dealt thus.* Let therefore euermore the word of God be in our mouthes, the praises of God be in our hearts, the gospel in our liues, and by how much more wee haue tasted of the Lords goodnesse aboue other, so much more let him taste of our thankfulnessse aboue other.

The fourth Sermon.

And tell you your children of it, and let your children shew to their children, and their children to another generation.



Now the Prophet hauing bid them to inquire of their forefathers, also willerh them to tel this wonder to them that shall come after, namely, to their children, with this comendement also, that they in time to come being made parents should likewise declare this vnto their posterity. Where first of all the Prophet giues vs this doctrine, that it is the duty of fathers, that if any notable and worthie work of God happen in their daies, to shew the same to their children, for the words are, *Tell your children &c.* Even this doeth the Lord warne the Israelites, to shew the wonders in Egypt to their posteritie, and peculiarly at the eating of the Passeouer. For in truth, this case and

conscience

Exod. 13. 14.
We must tell
our children
what God hath
done in our
dayes.

conscience of godly parents is the very conduit pipe or king's highway whereby almighty, alltreasured God, and the true forms and fashions of the true and inspired. By this means came *Moses* to be a fit and able writer of the Scriptures; although he handled matters done 2. thousand yeares before hee sawe the world: he had no records nor writing to helpe him; but that which descended as it were by propagation from father to sonne in his dayes (which hee in to be corrupt,) the holy Ghost apponed; and *Moses* recorded. Therefore the learned have observed that in heaven generations it came to: *Moses* to *Adam*; say they, taught the Historie of this creation and fall of man with other things; so *Methusaleh*; *Methusaleh* told them to *Sem*; *Sem* shewed them to *Jacob*; *Jacob* to *Kobath*; *Kobath* to *Amram*, and *Amram* to *Moses*. And in this sort was this noble storie of *Genesis* with visions, places, and persons delivered from hand to hand, from father to sonne; and from one generation to another, that the words and workes of God might be everlastingly remembered. This sheweth how by the carefulnesse of parents, the pure knowledge of God was maintained, and the true worship of God continued. Then every father of a familie was a magistrate to punish; a Prophet to instruct; a Prince to governe his owne household: Then was there no writing, but much religion, few bookes, but many faithfull hearts: all studied in vnitie to preserve unfained veritie. But in *Moses* time the Church grew to a nation, and therefore although as *Jerome* saith it were, *Major numero*, yet it was *Minor virtute*, the number of professors grew to be greater, yet the zeale and power of godlinesse grew to bee lesse: And therefore now was it to be put in writing, or else all had beene cleane forgotten: for the hearts of men began to be deceitfull, and the words of God could not safely lodge in the breasts of all, and therefore could not easily and effectually bee conveyed from one to another. The Lord first of all wrote his Law, then grew the Church to another gouvernement, more generall than.

It is reported that *Eldras* the Scribe learned al the writings of holy scripture before his time by heart, while he was in the captivity of Babylon, that when all the Scriptures were burnt, he out of his memory wrote them againe after the captivity, and delivered them to the Church. *Euseb. li. de temp. Fulg. li. 3. ca. 7. Ioseph. li. 11. ca. 5*

than before, wherein the Priests did publicly care for the service of God, and soules of the people, and euery Father and Master priuately for himselfe and his familie: and euermore this is to be remembered, that the children prayed to the God of their Fathers, meaning the same God, whome their Fathers taught them to serue. And this, beloued, putteth vs in minde what manner of men, fathers, and, masters ought to bee, even such as are able to commend the true worship of God vnto others: for sithence the worship of God became publique and generall; the private neglect of this duty in the gouernors of families, hath wrought the poison of all mankind, and the vndoing of all religion. For now the common sort thinke that they must not pray but in a Church: that they are not bound to teach others, but the whole charge dependeth on the minister; that the preachers and not the people must learne the word: and finally, it maketh no matter for their faith and manners, if their Pastors and Teachers haue the knowledge of the gospel. O lamentable men! O lamentable maners! which onely is to be imputed vnto this neglect of parents duty. By this onelic gentilitie and heathenisme grow: for if *Noahs* sonnes had taught that to their children which they learned of their father, the world had not bene wearied with many diuillish Idolatries: if *Davids* children had serued that God which *David* taught them, their throne had continued as long as heauen and earth endured: neither had so many women bin husbandlesse, so many children bin motherlesse, so many old men bene helpeles, and so many of all sorts, and degrees bene utterly destitute of all worldly ease and heauenly blisse: the decay of their faith wrought the destruction of their blood. If Christians had taught that religion to their children, which they receiued without all corruption from Christ and his Apostles, so many Countries had not bene conquered, so many Cities had not bene laied euen with the earth, so many famous Churches had not bene buried in obliuion, Popery had not so much preuailed, *Mahomet*

had not so long prospered, wicked ceremonies had not raigned in the place of holy truth, and where now is the Synagogue of Satan, there had beene the Temple of our Saviour. And I feare me, beloved, lest this parents fault bring forth once agayne the childrens folly, and then, oh then will the diuels banner aduance it selfe against Christs Standard, and so when the Lord shall come he shall find no faith on the earth. Look to this you fathers of our bodies, and let not the blood of our soules crie vengeance against the parents of our liues; teach vs what you haue learned, & charge vs on your blessing, and God his blessing, as we will answer before the Iudge of men and angels, to saue the soules of our children by the precepts of your doctrine.

The reasons of this doctrine may be these. First; because as *Dania* witnesseth, *That the workes of God are great, and ought to be sought out of all that loue them*; So that this is an Argument of vnfaigned affection & true loue to the workes of God, when with diligence we obserue them; and with conscience we declare them; and also it is an assurance of sincere pietie and reuerence towards God, when as the same Prophet speakes. All the day long we meditate on his iudgements and speake his praises. This loue of men to the workes of God is then proued and approoued when they teach them to those whose liues are in their hands; and also it is the plainest token of true loue to your children, when you keepe no part of the counsell of God from them, which you know your selues. For the Lords doings are of that maiestie & authoritie, that by them tender hearts are nourished, wavering hearts confirmed, and stubborne mindes are persuaded. Your kindest friends will be more kinde vnto you, when you shew them the kindnesse of the Lord; and your deadly foes will be more afraide of you when they shall see and heare the workes of God in your mouth, and the word of God in your hands. Therefore my beloved in the Lord Iesus, seeing wee haue no more plainer way to know the Lord than by his workes, then haue we also no surer token

2
Reason 1.
Psal. 111. 3, 4

that

Eccles. 3. 14.

Gen. 7.

Gen. 19.

Luc. 23. 44.

Reade all the
martyrologies.
I here perished
in the cause of
Religion since
Luthers time
100000 in Ger-
many & many
more in France
and England.

that we loue the Lord, then when we loue his doings: Let vs seeke them in the cradles of our childhoode; and the beds of our olde age; making as much of the Lords iudgements; as we doe of our children, whom wee desire to leaue behind vs to the end of the World; euen so let vs leaue the Lords works in remembrance for euermore.

3 Secondly; another reason of this doctrine is declared by *Salomon*, That what God doth it standeth for euer, that men might feare before him. The works of God are affected, not as the ground is ploughed which serueth once for one season, but as the earth was established which standeth for euer. The Lord in every age accomplisheth many wonderfull things & differēt the one from the other, that men might feare him for his iudgments, and honor him for his power: And therefore being not willing at all times to make triall and shew of his omnipotencie; he willet vs to remember the things that are done; vnlesse we would haue him once againe open the fountains of waters that the whole World might be destroyed, or once againe raise fire and brimstone from heauen to confound vs as he did the Sodomites, or once againe bring a vniuersall darknes ouer our Land as hee did ouer the Land of Iuda; or else once againe suffer our Fathers to be burned, our goods to be burned; our wives to be shamed; and our selues to be murdered for his sake, as some haue bin before vs. Therefore by how much more easie it is for our hearts to consider those things; then for our eyes to behold them vs so much more carefull let vs bee to instruct others by word of mouth, lest we our selues and our posterity feelee in full measure that heauie hand of his wrath: and then Oh then lamentable is our case; when wee shall not feare God as a Father, but dread him as a Iudge; we cannot pray vnto him as a Saviour; but behaue our selues like bondslaves in his presence: When it shal be said; you haue had no pleasure in his works; therefore will I haue no delight in your soules.

4 The uses which arise from this doctrine are these; first, the same which *Moses* once did after hee had brought
Israel

Israel out of AEGypt, and afterward the whole companie of Martyrs are laid to make, *Great are thy workes O Lord almightie, iust and right are thy wayes, O king of Saints.* That is, with the consideration of God his mightie power ioyne also the confession of his euer blessed iustice. Yee O Fathers of our times, teach vs this doctrine by your seuerall obseruations during all the life of your pilgrimage, that you may say *The Lord is iust in all his wayes, and holy in all his workes.* Euen this fruit reape and take of this flourishing tree, that you also may bee able to tell vs, In this wee found the Lord to be mercifull, and in that worke we receiued a due triall of his iustice. And freely, my beloved, in this point of doctrine I might profitably spend many words, to shew and teach you with what manner recitall of his doings, the Lord is pleased. It is no more auailable for vs to confesse that huge armies of souldiers were discomfited by the Lord, except wee also know and acknowledge the end, wherefore the Lord did the same, than in old time it was for *Pharaoh* to sigh vnder the burthen of God his workes being there with oppressed, and not considering the due end of the same. His hand doth not warne vs, nor his power amend vs, when either we see or heare it without holy consideration of the end of the iudgement. And this selfe same vse must we make, when we heare or reade of the wonders of ancient time, that we can say, Behold the punishment of sinne, the reward of godlinesse, the power of the Almighty, and the iustice of the euer-living God. In the Scriptures the holy Ghost in euery historie sheweth this vse, although not in plaine words, yet in easie manner to bee obserued: That *Caine* was cursed being the heire apparant of all the world, and notwithstanding his large birth-right he should be a vagabond on the earth, was not this a great wonder? But why came this to passe? First, because he was loose in the seruice of God, and afterward murdered his innocent brother. Marke you then the falles of many Princes, such as be recorded in Scripture, and out of Scripture, and you shall see for
their

Reuel. 15. 3.

Genes. 4.

Iudg. 18. 30.

Queene Elizabeth, whom the Papists in scorne call the third head of the Protestants Church.

1588.

their vsufferable wickednesse and intolerable tyranny they were destroyed. That *Sampson* killed himselfe and so many thousand *Philistims*; was not this a wonderfull worke of God? But why was this effected? I grant that by this hee was a figure of *Christ*, which by his own death ouercame his enemies: but the *Philistims* might learne hereby, that the Lord will be reuenged for the wrongs done to his Saints. In like manner reade and runne ouer the volumes of *T. Linius*, the writings of *Tacitus*, the bookes of *Atrianus*, the histories of *Italy*, *France*, *Germanie*, *England*, and all Chronicles, wherein any worthie or memorable thing may bee noted: yea the very fables of Poets; and you shall therein obserue the variable punishment of sinne for the seuerall transgressions of Princes and people. And if we may come neerer to our own times, and consider how much blood hath bin spilt in *France* and the Low-Countries, we cannot onely say it was the Lords doings, and it is maruellous in our eyes; but we may say this came to passe for the crueltie of the one, if not for the drunkennesse of the other. But why should I trauell ouer the seas for strange things? when our owne countrie yeeldeth more worthie works of God then al Christendome besides. What is more wonderfull than that so great a people, so noble personages, so large dominions, and so many forren nations should be governed, preferued, and defended by one woman Prince? Let me now aske you, O Elders, was there euer the like in your daies, or in the dayes of your fathers before you? Was there euer such peace in this land since it was a land, till we flocked to the preaching of the Gospell at the call of one glorious and godly Prince? aske your fathers of this, and tell vs if euer there were the like. Was there euer so huge a nauie so easily disperfed as the Spanish fleet was, comming with purpose to inuade vs, and yet neuer could set foot on our land, till they were brought prisoners? and yet with smaller forces they haue made *France* to bleed, and *Flanders* to ake. Was there euer so many wicked attempts confounded, so many treasons reuealed, so many

many wicked persons executed, and so many good men preserved, as hath bin in her Maiesties happie raigne? Aske your Fathers if euer they knew the like, and we will tell our children, and they shall tell their children, and their children shall shew another generation, that our times were happie, our liues were blessed, our professions were godly, and our countrie was glorious, witnessed and proued by thus many workes of God. Our Prince raigneth, our people obeyeth, our forces are increased, our enemies are confounded, our afflictions are ended, our peace is continued, our religion is magnified, our land is fruitfull, our lawes are equal, our quarrell is lawfull, and therefore hearken all ages what the Lord hath done for England.

5 Secondly, another vse we must obserue in the narration of the Lords iudgements, is this which *David* maketh, *I will declare thy iudgements before Kings, and will not be ashamed.* That is, the deeds and words of the Almighty must worke so powerfully in the Preachers thereof, that no rebukes, no scornes, no mockes, nor any shame be taken for the utterance of them. We liue in a contrarie time to *Dauids* affection: for many are so modest in any good actions, that all godly companions, and holy exercises doe shame their estates, and abase their callings; but in euill enterprises they are as intemperate as bruit beasts, thinking it no scorne nor disparagement to them, to brag of their blasphemies, to tell of their whor domes, to sport themselves with their drunkenesse, and to play with the diuell himselfe. And this is too too common in our times, wherein gentlemen and rich men are ashamed to haue so much as a Bible in their houses, or at any time to shew a good & friendly face to a Preacher of the Word, or to minister any occasion to talke of religion, lest, say they, we be accounted fooles: yea they make fooles of them in the world, that follow not euery fashion of apparell, vse not euery inuention of Idlenesse, and conforme not themselves to the manners of the most, although they bee most wicked. Remember that learned and eloquent *Baëtius*,

who

Addē hereunto the march-
lette Gunpow-
der treason in
Anno 1605.
Nouemb. 5.

Psal. 119. 46.

who being a great mā in Italy vnder *Theodoricus* the Arrian King, was chosen by the good Christians to plead their cause against the Arrians in Parliament: he weighing how ill his Arrian Soueraigne would take the same, vtterly refused that office, preferring the fauour of a mortall Prince before the seruice of the Lords Saints. But marke how it fell out: shortly after, that very King banished him, and put him to death. For in truth what is more equall than that hee which would saue his life for Christs sake should lose it, and that they should all perish by men, who for feare or loue of men, forget God, or his word, or his people, or his workes. This rauening and greedie appetite to sinne, must also kindle the fire of our zeale, that the wicked be not more desperate in their sinnes, than the godly be resolute in their holinesse. Let vs neuer be ashamed of the power of God, although in aduancing thereof we detract somewhat from the noble enterprises of men. Let vs giue vnto the instruments that which is theirs, and vnto God that which is his: let vs not glory in our shame, but be ashamed of our sins, and with the three children at Babylon against Princes and Potentates, euen with the hazard of our liues, witnes the power of God, that they may be ashamed of their doings.

6 Another doctrine which we may obserue out of these words, wherein the fathers are so seuerally commanded to shew their children the workes of God, is this: That we must euermore be carefull what we commit to posterity. If the credit of men must be regarded what they viter one to another, and one of another while they are liuing together, when as the truth may bee proued, and the lie may bee conuinced; much more must they be carefull what they deliuer to posteritie, as it were in their last testament lying on their death-bed, that so the liues which they haue led, may be commended for their fidelitie, or the soules which they haue expired must be condemned for their iniquitie. Of this matter there is a famous historie in *Ios.* 22. 10. 11. 12. verses, and so forth to the end of the Chapter. When as Israel was planted in

Canaan,

DAN. 3.

Be carefull
what we com-
mit to poster-
tie.

Canaan, hauing long before by *Moses* receiued a commandement, that they should make no Altars. nor Assemblies of worship in all their land, but where the Lord gaue them commandement so to doe: The Rubenites, the Gadites, and the halfe Tribe of *Manasseh* beeing seated on this side Jordan in the land of *Sihon* and *Og*; contrarie to this commandement, as it seemed, builded an Altar, *Ioshua* being yet aliue. This good man, with all the Auncients of Israel, fearing this mischief, and doubting, if they put vp this contempt, all Religion would soone bee forgotten, and in short time, in another age, the sacred Deitie would be idolatrously denied: first they determined a warre against them; but after better consultation they sent *Phinebes* and ten Princes of Israel in ambassage vnto them to know the cause why they built that Altar: they answered, that they built this Altar for a patterne of that other which was in *Shiloh*, lest in time to come, all that generation being dead, their children should be denied to be of the Lords flocke, and therefore to haue no portion nor part in Israel: and therefore was this Altar not built for sacrifice, nor for burnt offerings, but should bee a witnesse to their posteritie, that although they were possessed of the land beyond *Jordan*, yet they were of Israels seede, and God his inheritance. Which answer satisfied the Messengers, and being declared to their brethren, pacified Israel. Heere may you see on both sides an honourable care for the children vnborne: Israel would not permit another sacrificing Altar, lest posteritie should bee drawne from God, and *Ruben* would yet make an Altar, lest their children should be reiected out of the Lords couenant. Israel aduentured his labour to saue his progenie, and *Ruben* offered his life to saue his posteritie. Would God our Israel were as iealous of their children, and that our brethren were as carefull of their profession; then should not so many presidents of euill like *Ieroboams* sinnes, and *Balaams* counsell, be suffered to stand, and offered to other ages: Then should not houses of sinne be erected, as Thea-

Ezek. 18. 2.

Reuel. 2. 14.

If *Gregorie* the Great, *Petrus de Natalibus*, *Vincencius* and almost all the Popish Chronologers, had not done thus, we had not bin so diuided in Religion as now we are. Besides *Lafrances* corrupting the olde Writers, they haue now deceiued vs with an Index *Ex purgatorius*, whereby they dash out the testimonies in many Writers against the heresies of the *Romane Religion*.

Reason 1.

No impieue but it will find some followers.

2. Pet. 2. 1. 2.

Num. 16. 1. 36.

ters or Play-houses, which gaine more persons to the Diuell then the Churches can soules to the Lord: Then should it not be said, *That the fathers haue eaten soure Grapes, and the childrens teeth are set on edge*: Then should the arguments of Papists and other idolators bee easily answered, when they object as *Laban* did, that they worship their fathers Gods, and follow the follies of their predecessours. The longer a sicknesse groweth, it waxeth more incurable: and the longer our wickednesse standeth, and the farther we suffer our vices to stretch, they waxe the more vrecoverable, inso-much as in other ages they will sweare by Idoles, violate Sabbaoths, rent in sunder Religion, make no conscience of heresie, and embrace Atheisme, by law and arguments, because wee haue sported our liues in this manner of vanities. But remember as *Balaams* curse was renewed vpon him fourteene hundred yeares after he was dead; because others followed his sinne: so shall our bodies and soules bee condemned to more intolerable torments, because the loosenesse of our liues will breede the losse of them that come hereafter. For, besides the curse due for the sinne committed, there is another that will follow, for putting stumbling blockes before the blind. For while we leaue presidents of euill and falshood to the succeeding ages; wee make them stumble at our blockishnesse that haue beguiled them with lies for truth, and fables for Diuinitie.

7 And this doctrine hath good reason to establish the same out of the word of God; First, because there is not any monument so lasciuious, or opinion so wicked, or worke so abhominable, but some, if not many, will embrace the same: the which thing, the Apostle *Peter* in his second Epistle, second Chapter, the first and second verses, declareth vnto vs. Whereby we may obserue the dangerous condition of men, which will submit themselves vnto every kind of diuellish slauerie rather then to godlinesse. We reade in the Scriptures that so soone as *Cors* and his companie murmured, that three hundred families followed his ill example:

We

We reade of an Egyptian in the Actes of the Apostles, and one *Thendus*, who by their rebellion drew great multitudes to finall perdition: Wee haue learned by Ecclesiasticall stories, that the impietie of *Simon Magus*, who would bee worshipped as God, had ten thousands of fauourites: that the Apostasie of *Julian* drew infinite companies to hell: and for Poperie which is a corruption of all religion, what nation in this West end of the world receiued not the same? Euen as once all the Easterne Countries were generally infected with Arrianisme, and after they were reclaimed from that, they embraced the errours of *Nestorius* and *Eutyches*. But *Peter* saith, the damnation of such persons sleepeeth not, but was prepared long agoe, as we may see by those lamentable examples of the Easterne Churches, which for the most part are either subiect to the barbarous Turke, or else the slaues of some Heathen Prince or other, where remaine not so much as the stones of their Temples, much lesse the remembrance of any Religion: and the Lord graunt that the like iudgement fall not vpon the West. Of late yeares in *Moldania*, *Valachia*, *Hungaria*, and other places, there haue beene ruinated by the Turks about 3000. Churches, besides Cities, and yet they were members of the Church of Rome.

8 Another reason of this Doctrine may bee this, that if there haue beene any fault in the fathers, it may be amended in the children, and this the word of God maketh *Psal. 78. 8.* 9. It is most dangerous to corrupt the posteritie, for it is like to the poison put into meate before men shall eate thereof; we must alwayes studie to leaue the worship of God purer to them which succcede vs than we found it. And therefore we must greatly regard, if we haue at any time gone awry from the marke, that we charge our children to beware thereof: for as their sins are accounted our sins, because we reclaime the not; so their righteousness shall be accounted ours, if wee aduertise them thereof. If this be the commendation of all humane arts & worldly trades, that each one leaueth more skil, and greater perfection behind him than at the beginning he

Acts 5. 36.

*Eusebius.
Danaus ex Epi-
phania.*

found: why should it not then so fall out in heauenly works, that euery Father for his Sonne; euery passour for his people; euery Captaine for his Countrey; and euerie Doctour for Religion, should leaue more than was before? Surely how great an abomination is it to see all worldly thinges grow better and better, but all Spirituall thinges to waxe woorse and woorse; that wee should bee better Philosophers since *Plato*; better Physicians since *Galen*; better Husbandmen since *Virgill*; and better Poets since *Homier*: but Religion and Sanctification beeing wrote by GOD himselfe, and all the Prophets and Disciples of CHRIST; yet is it in worse estate than it was in the beginning. It should bee as gold, which is more fined by comming through manie fornaces, but it is like (not of it selfe) to the Riuer Nylus, which, the farther it floweth, the more dirt and drasse it draweth with it; so euerie man patcheth and pecceth the worship of God, that Fathers leaue it woorse than they found it.

P. Orosius.

Vic 1.

Deut 14. 8. 9.

Zosimus and Boniface, two Popes of Rome did not this when they had corrupted the Canons of the Nicen Council as was proued in the sixth Councell of Carthage.

9 The vses which arise from this Doctrine, as they are found in the word of God, are these. First, seeing wee must be so carefull what wee commend to our posteritie; first, that wee leaue not anie practise or President behinde vs which wee haue not learned of the Lord. If in the leprosie men ought to bee so carefull where they were assured of apparant daunger, that not in any thing they must forget the Lords ordinance, or adde any more to his commaundement, vpon paine of so heauie displeasure of his Highnesse; then must all the world bee carefull also to frame their actions according to the word, which doing, they shall not deceiue, nor bee deceiued. And first of all wee must beware of false and foolish prophecies, which beeing but the dreames of many brainesicke persons, haue bewitched the hearts of men that heard them, and seduced the liues of some that receiued them: And wee may reade both in the Booke of God, and out of the Scripture, that Princes and Countries haue beene destroyed thereby. Many of the lear-
ned

neder sort are much affected with the prophesies of the *Sibills*, *Methodius*, and others; many of the Popish sort are continually contemplatours of the Oracles of *Briget*, and other Papisticall and Monasticall dreames; but about all, the simple and vulgar people imagine that there is no Scripture like to *Merlins* prophesie. If I should stand in the specialties to shew you when, where, and wherein the vnstable and new-fangled mindes haue beene deceiued, I should rather feede the curious than fill the righteous. This shall be sufficient to admonish vs, that wee neither presume to make our names famous by this means by giuing errors, nor yet be so base-minded as to embrace and receiue the same for truth, whosoever hee bee that vttereth it: because *Peter* telleth vs, 2. *Pet.* 2. 1. *That there shall bee false Prophets in the Church, Whom we must beware, least we fall with them into the same perdition.* Others there are also which regard neither propheticke nor Religion, or any other spirituall exercise, either feigned or vnfeigned, but giue their whole liues and trauaile to an vnfatiable desire of gaine, to gather lands and Lordships by right or wrong, and to leaue great store of wealth to their Posteritie: let these men bee also warned if they would bee warned, that they encroche not the gaine of vngodlinesse, the wages of vnrighteousnesse, and the Lords portion for their inheritance. For surely as our Sauiour speaketh *Matthew* 15. 13. *Every plant not planted by his father shall bee pulled up againe.* Their houses shall bee ruinous, their posteritie infamous, their possessions troublesome, and strangers shall inherite their labours. But in our dayes also there is another wicked and wretched president for posteritie to be lamented, that so many in this golden age of Christs Gospell are tickled with vaine conceites, accounting their glorie if they can proue the Founders of new Sects, whereby Religion is defamed; or penne some idle toyes for histrionickall players, whereby many good soules are endangered. There are few or no Italian tollies, Spanish inuentions, or French-fayned

Acts 19. 19.

*Luke 22. 31, 32.
John 17. 10f.*

Witnesse all
the treasons
and warres of
this later Age,
and the infam-
ous lying
Bookes of Do-
ctor Sanders,
and Father
Parsons three
Conuer,

wanton-volumes, but in our dayes for the times succeeding, they are taught to speake English, I thinke for this purpose, that now whiles Religion ruleth, it might be troubled by them, and when Christianitie is remoued, by their meanes iniquitie may bee enthronized. I haue read many of them, and considered of them too long, and I must freely confesse that they be the voyces fore-running and preparing away for Atheisme, Idolatric, Heathenisme, or any kinde of impietie: And therefore all good Christians should do with them as the Ephesians did with their Bookes; for I protest vnto you, either you must forsake God or them.

10 Secondly, we must make one vse more of this doctrine, which is this: Seeing wee must be carefull for posteritie that we suffer nothing to passe from vs, or by vs to them, that fauoureth of iniquitie: let vs also, liuing in these times like to the dayes of Christ, follow the example of Christ, which is to pray for them which shall come after, Where hee telleth his disciples that hee hath prayed for them, that although Sathan should haue them in his Fanne to winnow them as a man cleaueth wheate, yet should not they faile: so likewise *John 17.* Christ prayeth for all them which should beleeue in his name to the worldes end. Now, my beloued brethren, if you consider the causes why Christ did not only procure the welfare of his children while hee was liuing, but also prayed for their sinceritie when hee should be dead, you shall also finde that wee haue all as great cause to pray for our Children, as then our Saviour had for his disciples. One was, because as we heard that they lay open to the malice of the Diuell, who would trie his vitermost, cyther to make them deny him, or to die for him: So, my deere brethren, the malice of Sathan is as hote against vs, as euer it was against them: if hee could, hee would turne our Countrey into Seas, our people into Diuels, our meate into serpents, our drinke into poyson, our profession into Atheisme, our pleasure into hell: And will hee, thinke you, bee more fauourable to our posteritie? No, no, assure your selues

if he may or might worke his will, he would make them as poore as beggers, as miserable as *Iob* in aduersitie, & as desperate as *Iudas*, to make their own hands to be their owne murderers: he would feede the dogs with their blood, the birds with their flesh, the rauens with their bowels, the infidels with their lands, the Atheists with their houses, and damnation with their soules: pray therefore with teares and zeale, that the grones of your heart may preferue the fruites of your bodies. Another cause why Christ prayed for the disciples, and the posteritie of the Church to the worlds end was this, *Iob* 17. 21. that there might be a vinity betwixt God and Christ and his members, and considering this vinity the vnbleeding world might be reclaimed. Would not this vinity doe well also betwixt vs and our posteritie, that there might be like father like sonne, like mother like daughter; Christians by regeneration and Christians by generatio, that our religion might abide with our names & our inheritance, and that we might be ioyned in the affinitie of soules, as wee are in consanguinitie of bodies; And not glorie in the differences of our forefathers as many doe, * who build vp their happines in their irreligious separation & mental damnation of all that haue gone before them? But oh wretched men or wicked Sathan, the Oke seedeth Okes, the Vine Vines, the Oliue Oliues, the beasts engender their kinds, and the fishes multiplie their like, onely righteous men breed vnrighteous impes, and their fruit is not pleasant til they be grafted. Why should not good men haue good sonnes as good seeds bring good corne? the question is easily answered, though with sorrow considered. Religion goeth not by propagation but by adoption; they beget such children as themselues were begotten, that is the sonnes of wrath, for whome wee must pray without ceasing, weepe without comfort, and watch without wearinesse, that they may bee made the sonnes of righteousness.

Filij carnales simulantur carnalibus patribus, in facie, loquela, risu, aut aliquo corporis signo; filij autem spirituales in sanctitate; & licet similes vel dissimiles esse patri carnali, neg. dignū laude, vel vituperio: vituperantur tamen omnes qui dissimiles sunt patribus fidei.
Chrys. hom. 13. in 5. Mat. 13.

* The Brownists and Anabaptists.

The fifth Sermon.

Verſ. 4. *That which is left of the Palmer-worme hath the Graſshopper eaten, and the residue of the Graſshopper hath the Canker-worme eaten, and the residue of the Canker-worme hath the Catterpillar eaten.*

The Catterpillar most commonly taken in the East for a horned-worme with sixteene feet and toes, as v. 6 and yet besides, Locusts & canker-wormes, are of that kind distinguished by herbs and plants whereon they feed; The Palmer-worme more apt to flye is so called of his erring and wandering disposition, like a Pilgrime or Palmer. vide Histor. Serp. English fol. 103



Now wee haue by the mercifull assistance of diuine grace finished the preface of this prophesie, let vs also with the same power enter vpon the prophesie it selfe. We shewed you at the beginning that from this fourth verse vnto the twelue of the second Chapter is vnterred by the Prophet those iudgements, which are threatened by the Lord. In declaring whereof he obserued this order: First in this fourth verse hee sheweth the instrumentall cause or beginners of their miserie, vnder God; and afterward by exhortations and sundrie amplifications hee describeth before their eyes, the force of these hurtfull creatures, bred and brought forth onely for the destruction of these Iewish people. The instrumentall causes are named to bee these foure, the *Palmer worme*, the *Graſshopper*, the *Canker-worme*, and the *Catterpillar*; small creatures comming with great force to invade this Country. And this is that which made the Prophet so crie and cal to the people for audience & attention, that so wonderfull a matter should be effected: not onely as *Eſay* saith, *that a woman should compasse a man*; but that a flock of little wormes should ouerthrow a whole Nation: and these beasts should come successiueely the one after the other, that whosoever escaped the first, should bee taken by the last; and that which was not touched by the former, might be consumed by the latter. And it may seeme that

that the foundation of their overthrow was wrought by a famine: for we must not imagine, that at the first these beasts set vpon men; but began with their fruits, with their corne, their vines, their trees, and their store, to cast downe these Castles of confidence which they had raised vp in the abundance of their belly-cheere. In like manner if it were lawfull for me to compare vs with them, and to weigh the euent of our times by that which wee feare, and not by that which we feele: might not all godly mindes iustly doubt, that whereas there is and hath beene so great an harmonie in the transgressions of both people, and such a consent in both our calamities, that they are both begun with famine, the continuance and the end should also resemble theirs. I prophesie not what shall be, but what may be: I cannot say certainly, that as their land was wasted, their stores consumed; their corne accursed, and their richest men impouersished: so shall ours be: or that, as they had their sacrifices stayed, their temple emptied, their law removed, their chiefe glorie, the outward worship of God, vtterly forsaken; so shall ours be: or that, as they were at one instant time lamenting their losses, weeping for their miseries, and shedding abundance of teares to see their owne bodies famished, their owne children perished, and the grauell persons among them to be pitifully tormented, hauing their houses filled with cries of people, their streets swarming with dead corpses, and their fields and woods ringing with roaring & bellowing of beasts; so shall ours bee: no not so, but so may ours be, and the Lord grant that this as wee feele be not the beginning of sorrowes. For verily I perswade my selfe, that our Countrey which hath receiued great heapes of benefits as the Iewes had, and hath returned great heapes of sinnes as the Iewes did, shall also (if not shortly) be finally overthrown with great plenty of iudgments, as the Iewes were. But now let vs returne to the wordes, and herein looke for some doctrines which may edifie vs and admonish vs, for of the other matter we shall haue fitter occasion to speake hereafter.

Then

2 Then here we haue the Prophet, after his crie, making his proclamation in the name of the highest King of heauen and earth. telling them and vs that there should come an infinite number of Palmer-wormes to deuoure their fruits; and that which they touched not should the Grasshopper deuoure; and that which the Grasshopper left, should the Canker-wormie poyson; and that which the Canker-wormie poysoned not, should the Catterpillar consume; that by a quaternion of successiue spoilers, they might bee made to feelee that which they were not willing to heare. But some will say, This was a small matter for the Prophet to preach on. Thinketh he that we haue no other busines than to heare a tale of Grasshoppers and Canker-wormes, which leape in euerie meadow and hang on euery leafe? or doth hee imagine that we are such weak-hearted Souldiers, and faint-hearted persons, that we should be terrified with a muster of fraybugs, and little wormes of an inch long? Iudeede these are matters to fray children, and not old men; and therefore he must either tell vs of weightier matters, or else silence his tongue from such trifles? And yet if any thinke thus in these dayes, as they were neuer more readie to take exception against the preachers, I might answere them, That they are not trifles which the Lord hath treasured in his word, neither are they recorded onely to feare children, but also to terrifie, yea, and condennine old men. We must not weigh them in the ballance of naturall reason, but lay them to a sound spirituell iudgement, and we shall find them more heauy then mountaines, which we deemed lighter then feathers. The waies of God are not like the wayes of men. First of all we must know, and remember vnto you, that these foure kind of beasts had euery one his yeare to work the hurt that the Lord had assigned him to doe, wherein they multiplied exceedingly, and preuailed mightily, in so much as no industrie of man could counteruaile their forces.

By this wee obserue that there is a speciall iudgement of God when hurtfull creatures are increased: If either the

flies

A speciall
iudgement to
increase hurt-
full beasts.

flies or the wormes, or any small beasts arise about their vsuall number; then know for a certaine that these little beasts are infallible tokens of the Lords wrath. The Psalmist describing vnto vs the wonderfull works of God which hee wrought for his Church, saith, *He spake, and there came Grasshoppers and Caterpillers innumerable*: so likewise the Prophets *Jeremie* and *Ezechiel* among the grand and inuincible plagues of God, reckon this for one; the growing or multiplying of noysome beasts. For the Lord which is infinitely wise, is able infinite waies to manifest that diuine power of his Maiestie, whereby once he created all things of nothing, and euery day sheweth vs our sinnes by changing his good creatures into hurtfull destroyers, making the earth to pine vs, the heauens to burne vs, the aire to benum vs, and the sillie beasts to annoy vs.

The reasons of this doctrine are these; First because the Lord by these meanes doth not onely admonish vs all of our transgressions, but especially punisheth vs for our singular rebellion. Among all these plagues which were wrought in *Egypt* to punish hard-hearted *Pharaoh* and the blind-minded *Egyptians*, the Lord in great number sendeth Grasshoppers, that prince and people might bee brought to destruction. And thus doth the Lord at other times and other places both to foes and friends, as it is his owne ordinance, in the forenamed and last-quoted place of *Jeremie*. I will (saith he) appoint ouer them foure kinds of punishments; the sword to slay, the dogs to teare in pieces, the foules of heauen to eate, and the beasts of the earth to deuoure and to destroy. And surely if the Lord haue so many meanes to reuenge the cause of his Saints, that hee maketh brute beasts the executioners of his wrath; then let vs learne, neuer to molest any in whome any graces of God appeare; for then shall wee bring an heauie house of wrath vpon our heads.

4 Another reason of this doctrine is, because that he sometimes sendeth and multiplieth plentifully his good whole-

Psal. 109. 34. 35.

Ier. 15. 3.
Ezech. 14. 21.

*Non minus in deo
extendere solum
quam caelum, ne-
que creare mus-
cam quam ele-
phantem. Auguſt.
mediat.*

Reason 1.

Exod. 10. 4. 5.

Exod. 16. 13.

Numb. 11. 31. 33.

Psal. 106. 15.

Eph. 7. 9. 10.

Luk. 6. 19.

Mat. 11. 8.

Usc. 1.

Amos 4. 9.

Psal. 104. 4.

wholesome creatures to the destruction of them that receive them : and if the good creatures of God be sent that he may more freely take vengeance by them vpon our iniquities ; much more when the noysome hurtfull beasts are increased doth he powre out his wrath and execute his anger. We may read that the Lord brought abundance of quailles vpon the tents of Israel, but withall, *he sent leannes into their soules*, and his wrath came vpon them while the meate was in their mouths, that the lusts of their minds cost them the bloud of their bodies; and although they seemed to haue a great blessing, yet it turned to a heauie curse. In like manner they are not alwaies the happiest persons which haue all things at their wish; nor yet is it alwaies a good thing to be aduanced to the highest roomes as *Haman* was; to eate of the daintiest meate as the rich man did; to be clothed with the softest raiment as the Courtiers are; to haue the poore bowing to our persons; the world wondring at our wealth; and the voices of all men to commend our works : For notwithstanding all these, the soule may be poore, naked, comfortlesse, and despised in the eyes of the Lord; and what shall it profit vs to winne the whole World, and loose our owne soules ? Let not pouertie dismay vs, for that was on *Christ* ; let not riches aduance vs, for they were on *Herod* ; let not aduersitie trouble vs for good men professe it; and let not prosperitie reioyce vs, for euil men enioy it.

5 Now let vs make some vses of this doctrine, which may either strengthen our faith, or amend our liues : Therefore first of all the Lord shewing how many iudgements he had powred vpon the Israelites, he telleth them the vse of all, which was, that they should bee conuerted vnto his Maieslie : for thus hee saith, I haue smitten you with blasting and mil-due : your great gardens, and your fig-trees and your Oliues did the Palmer-worme deuoure, and yet ye haue not turned to mee saith the Lord. So that as *Dauid* saith, *Hee maketh his Angels his Ministers* : in like manner *Amos* might say, Hee maketh the beastes of the

the earth to preach repentance vnto men. For it is most requisite that when men become beasts in their liues, drowning all reason within them, then should beasts like themselves in reason (though not in bodie) come vnto them to reprove their folly; whose blowes should breake their hearts, that would not turne them at the preaching of men. Now then the whole courie of nature and naturall things doe remember vs, and helpe vs to worship the Lord: for if they be subiect to vs, and serue to our vses, they tell vs that we must be subiect to God, and serue in his vineyard; if they rebell against vs and annoy vs with their presence, they preach repentance to our liues, and conuersion to our soules. Whither then shall we go from the presence of the Lord? If we burie our sinnes in the earth, as the wicked seruant did his talent, yet we must bring them forth againe to receiue our condemnation; if we keepe them in secret, yet the birds of the aire shall reueale them; if we neglect them and not regard them, the Lions of the wood shall requite them; if we dissemble them, the Lord himselfe in flaming fire shall disclose them; and if we continue in them, the little wormes, the silly grasshoppers, and the simple creeping creatures shall reuenge them. But we in our daies haue not much tasted of this fourth plague, which is the multiplying hurtfull beasts; I meane our land hath not been giuen to the locusts, and our labors haue not been spoiled by the caterpillers. Howbeit that our countrey is freed from these noyforme creatures, yet are not all so. For we do reade 1570. that in that one summer there were two great armies of Caterpillers which came into Italy, and did destroy all that was greene, so as no plant liued, except the roots of trees: whereupon as the people repented, so the plague slacked, and the next year by the mercifull hand of God they receiued againe a plenty counteruailable to their losse: whereby they being made proud and forgetfull of their sorrowes, repented that they had repented, and blotted out all remembrance of their miserie. Then againe in An. 1573. came another host of Caterpillers and deuoured all againe,

especially

*Psalme 139.7.
Matth. 25.25.*

Histor. of Serpents, fol. 111.

Pſam. 22.
1. Cor. 15.

especially about Mantua and Brixia: which ended was seconded with a pestilence in the yeare following, wherein died within a short space about fiftie thousand of all sorts. Yet we are more troubled with more hurtfull beasts, I say in the similitude of men, such beasts as wander not in the fields, but lodge in our houses, being more vnreasonable than the Palmer-wormes, and more vnresistible than all the heards of Canker-wormes. The godly may crie out with *David*, The fat Bulles of Bashan did roare vpon me, and with the Apostle, That they fight with beasts in the likenes of men; and yet *David* neither feared the buls, nor the Apostle fought with beasts indeed. But such beasts as haue all reason against reason, and no reason to any religion, are swarming almost in euery corner of England. We may as easily perswade the ox to eat no grasse, the birds to eat no corne, the lions to seeke no prey, and the lambe to refuse the pap of his dam, as reclaime this kind of beasts from their euill kind of sins. Deaf adders they are, they will not heare, wittie & politick foxes, they will not be taken; vipers without feeling the sorrowes of others; wanton kine euer kicking against the poore; stately lions rauening whatsoeuer liketh them; greedie beares biting all that come nigh them; sleepe dogs profiting no bodie, and what shall I say more? They deprived themselves of all kind of humanitie; therefore let these great beasts moue vs, seeing we haue no feare of little beasts. These sleepe in our bosomes, eate at our tables, gather vp our profit, and consume God his benefits: Let these I say make vs innocent, watchfull, warie, diligent, obedient, meeke, gracious and zealous in religion, that either our liues may conuert them, or their beastlinesse amend vs.

6 Another vse of this doctrine is this, that as God can vse and also doth these his creatures to be reuenged on his aduersaries; so also hee will and can doe the same to the benefit of his chosē. Hee vsed the Rauens to feed *Eliab*: and wee know that all these noisome creatures which deuoured and destroyed the cattel and people of Egypt, neither deuoured

1. King. 17. 6.

deuoured or destroyed man or beast among the Israelites. The Viper a hurtfull beast, yet it could not harme *Paul*, when it hung vpon his hand: What shall wee now say, my deare brethren, to commend the large liberalitie of our God, to conuince the intolerable ingratitude of our soules? The Angels waite on vs aboue to keepe the heauens from ouerwhelming vs, the creatures attend on vs beneath, to make the earth to yeeld vs maintenance: Oh how shall they want any thing that leade a godly life! yet who doth depend on the Lords promise, or who doth make conscience of the Lords liberalitie? Wee are like to the Iewes which *Nebuzaradan* left in Ierusalem with the Samaritans, seeing the Lions destroying the Samaritans; sparing them: yet still they continued in their idolatrie: so although wee see and heare our neighbors, our country-men, or any other nation to bee walled and wee preferred; to be famished, wee sustained; to be weakened, and we strengthened; to be punished, when we go scot-free; yet stil we serue our pleasures, wee blaspheme the Gospell, we prophane the Sabbath, and we dishonor the Almighty: although he hath not dealt with any nation as he hath dealt with vs; yet wee care not for his creatures, we loue not his truth, we forsake not our sins, we embrace not his feare, and wee haue no resolution for our owne saluation. The Lord for his mercie turne our hearts.

7 Another doctrine we may obserue out of this verse, which is this, that every light and little creature can trouble and overcome the welfare of men: Why did not the Lord raine downe fire from heaue to consume their fields of corne, or to burne vp their fruitfull gardens? or why did he not send his Angels immediately from heauen to weed out the wicked from the land, and so to haue made an end at the verie first of these Iewish calamities? This hee might haue done, although hee did it not; but rather sendeth creeping wormes to overthrow a great nation, which is to mans reason, as if one sparke of fire were sent to burne vp the whole sea. Wee read that *Herod* by his flatterers was magnified

Act. 28. 5.

2. King. 17. 25.
26.

Every little
beast can o-
uercome the
welfare of
man.

Act. 12. 23.

2. King. 1. 2.

* Ecce me, in-
quit, qui vobis
Deum videor,
nunc finem vi-
uentis facere co-
gor necessario.
Exod. 8.

Matt. in Col-
loſian.

fied to be a god, the which thing pleased the wretch too wel, for shortly after it cost him blood and life, to shew himselfe and his fauourites that he was but a man: for it was said that he was eaten and deuoured of wormes. O worthie example of so worthie impietic, which wearing the crowne but of an earthly kingdome, would also be aduanced to an heavenly regiment! therefore he receiued the greater condemnation. Where were his Physitians, could not they purge away the euill which did eate vp the Kings heart? where were his seruants which would doe all things for him, and now could not they deliuer him from little wormes? nay what did this new-made god if he were but *Baalzebub*, could not he comfort and cure himselfe? No, no, the dart was too deepe, the wound was too great, and the disease too desperate; but he in the midst of these his torments hauing his heart eaten, and the wormes crawling out of his bodie, with intolerable anguish cried out, * *Behold your god which is enforced to die*: Let all proud persons be warned by the example of *Herod*; especially great men, who thinke themselves, if not better, yet equall to the Son of God, the King of heauen and earth; lest they be punished after the example of *Herod*. The flies did trouble and terribly molest the whole land of Egypt: thinke alwaies the Lord can easily turne our meate into wormes; our drinke into flies; our blood into lice; our garments into serpents; and our ioyfull friends into spoiling beasts. We reade of a wretched rich man, who had a poore father, that came begging to his house: the wretch hauing tried all meanes to deny his father, was forced at last to confesse him and take him into his house, whom yet he vsed irreuerently and discourteously. It happened on a time, that this man being at dinner in the absence of his father, had one delicate dish of meate aboue the residue; vpon the sudden came the poore old man home: whereof when the son was aduertised, he presently conueyed away that more costly dish of meate, and caused it to be hidden vntill his father had dined with the courser and homelier fare, and was auoided againe:

again: the Sonne after his Fathers absence called for his meate againe, which his seruant went for accordingly. But behold the fearefull hand of God! the meate was turned into Serpents, and the dish was filled with them: at the sight whereof the seruant cryed, and the maister came to see the wonder; which while he beheld; suddenly one of the greatest of the Serpents mounted vp, and got into his mouth, where it remained gaping, and which he was forced to feed so often as he fed himselfe, which continued till his dying day. And worthily was hee some Serpents brood or worse that would not feed his Father as well as himselfe. God will ouercome, and woe be to them that are made his examples. We are not so high, but there is one aboue vs; we are not so low, but there are some beneath vs; we are not so wise but the Lord is within vs; neither are we so noble, but his highnesse can confound vs.

9 And this doctrine hath good reasons, beside lamentable experience, whereon it may be grounded. The weakest thinges of God are farre stronger than the strongest of man, And by the weake things of this World will hee confound the stronge: the which although it be spoken in another sense than it is heere alleaged, yet doth it serue also to this purpose, to shew vnto vs that the Lord wil for his glorie ouercome by the weaker forces. And it is most true that a little beast with his wrath is as forcible to destroy vs as a mightie Serpent; and the fall of a feather vpon our heads, although they were garded with a helmet of prooffe, yet should it through his indignation bee as heauie as a milstone to dash out the braines of the proudest. Hee which made these things is not tied to his owne workes, but when he will he can alter light into darknesse, turne the Land into the Sea, the mountains into vallies, *and make iron to swimme when lighter matters shall sinke.* Now good men must euer be mightily comforted with the consideration of this heauenly power. This made the men of Babylon to offer their bloud to the fierie flaming furnace: this made the worthie

Peason. 1.

1. Cor. 1. 25.

*2 King. 6. 6.
Dan. 3. 17.*

Judg. 7. 7.

G

Gideon

1 King. 6. 16.

Use. 1.

Psal. 22. 6.

Gen. 18. 27.

Mat. 11.

Gideon with a few persons to aduenture the ouerthrow of many thousands: this encouraged *Elisba*, being besieged with an huge Armie of Syrians: and therefore this must force vs to die in persecution, to fight for the Lords truth, to pray where we see no helpe, to professe his name though we loole the sweetest pleasures of this life.

10 The uses which offer themselves vnto our consideration are these: first, that it teach vs to thinke most humbly and most basely of our selues, as *Dauid* that noble King that euer was did, *I am a worme* (saith he) *and no man, euen the of-scurring of men*: Seeing the basest creatures of the World are able so easily to destroy vs, what can bee a better signe of our humilitie, then as *Dauid* doth to call our selues by their names? *Abraham* talking with God called himselfe dust and ashes, such as lie vnder foote to be troden vpon by every one; and *Dauid* giueth himselfe a name which none hath done before him, and very few after him, by taking on him the title of a silly creeping worme engendred of the dirt, fed onely with earth, and the lowest of all kind of beasts: would God the spirit of humblenesse could driue away the spirit of statelinesse, which reigneth in those which are manie thousand degrees inferiour to *Dauid*. Let them imagin through the wrath of God that the haire of their head were turned to liuing creatures which were an easie thing with God, and yet would it not make them humble: how if the intrayles and bowels of their bodie were changed into wormes, as *Herods* was, should not this neither? Oh, yes; but seldome times will you say, are these things wrought: I grant it so indeed, but much seldomer are men amended by hearing of them in other, or feeling them in themselves. Tarnie not to conuert I beseech you, till these wonders bee wrought againe: tempt not the Lord of Heauen and Earth, with deferring the day of repentance. For bee you assured, that contemning the riches of his grace, and abusing the patience of his long suffering, while his word and Gospell is preached, and not beleueed; hee will verifie that prophesie vpon

vpon you, that was long agoe pronounced, *Reuel. 19. 17.* vpon the enemies of Christs Gospell: *Come ye soules of the heauen to the great supper of the great God, that yee may eate the flesh of Kings and Captaines, and mightie men, of horses and riders, of free and bond, of small and great:* Oh then will it be too late to cast away pleasures, to curle your delaiies, to embrace the Gospell, and to crie peace when the sword of God is dipped in bloud.

II Another vie here of may be this, that seeing the greatest and strongest creatures were by nature and creation subiect to man: now not onely they, but also all other both great & small through our transgressions are become either our enemies, or else our Conquerours. This must teach vs how odious and abhominable a thing is sinne and wickednesse in the presence of the eternall God, and his vnreasonable creatures: it was forbidden by God, it was condemned by Angels, it is reuenged by beasts, and punished by Diuels: it droue *Adam* from paradise, it kept *Moses* from Canaan, it destroyed the Inhabitants of Ierusalem, and hath excluded infinite thousands from the Kingdome of Heauen. It was committed by the bloud of soules, it was redeemed by the life of Christ, it was reprov'd by the death of Martyrs, and yet it is maintained by the practise of multitudes: Oh whose heart is not diuided to see such a monster more made of than all good things, which was hatched by the Diuell, and fed by the life of soules, and yet raigneth that it may winne millions of soules to condemnation. Shall reasonable men rescue it, when vnreasonable beasts fight against it? every creature in his kind cries vengeance against it. It made the Angels damnable, it made the world abhominable, it maketh the beasts corruptible, and it maketh men miserable: Miserable I say by birth, for they are borne in it; miserable by life, for they are vexed with it: and most miserable by death, for they are curst with it. Wee haue already heard that the finnes of *Egypt* were punished and reuenged by lice, and the finnes of *Herod* were requited

Polioptemus which defiled his wives sister was liquored ouer with honie, and set in the field naked to be deuoured with flies and bees, and so afterward were some Martyrs.

*Iosephus in eius
villa.*

by wormes: and vnto these adde the sinne of the prophet that reproboued *Ieroboam* 1. *Reg.* 13. 24. which was rewarded by a Lion; Thus doth the earth crie woe vnto it, for it cursed her; thus doth the Heauens hate it, for it destroyeth her children; thus doth the starres fight against it, because it dazeleth their light; and thus doe wilde beastes warre against it, because it encreaseth their grones. Oh then let not vs men bring vp that Monster, and hatch vp the Coccatrices egges, which so soone as it is deliuered and conceived, it giueth our liues mortall woundes. If wicked *Herod* in slaying the children of Bethleem, thinking thereby to slay Christ, did not reframe his crueltie from his owne household, but also put his owne sonnes to death, least they should afterward trouble him for his Kingdome: how much more ought we (not to imitate his crueltie, but his policie) to bridle our natures, to chaine our affections, to subdue our lusts, to conquer our desires, and to forsake our pleasures, that we might bath the sword of God his law in the bloud of our owne sinnes? seeing if it liue wee must die, and if it die we shall liue. It cometh vnto vs with the Syrens song, it embraceth vs friendly as *Ioab* did *Abner*; but while it fluteth vs with one hand, it stabbeth vs with the other. It promiseth vs faire, as *Isael* did to *Sisera*, and it giueth vs milke in steed of water; it serueth vs in plate, it clotheth vs in purple, it lodgeth vs in ease, but in the end it slayeth our soules, as she did *Sisera*: it maketh much of vs as the high Priests did of *Indas*, it maketh vs gentlemen of rascalls, it maketh vs rich men of beggers, it maketh vs companions of Princes, it deliuereth vs when others are endangered; but in the end it tieth the halter to our neckes, and maketh speed for our execution: it serueth vs as the harlot did the yong man, *Proverbs* 7. it kisseth vs, it flattereth vs, it pleaseth vs, and it promiseth vs all sugred ioyes; but yet it draweth vs as the Oxe is drawne to the slaughter: it biddeth vs take our ease, follow pastimes, auoide preaching, loue not the Prophets, come not at the Churches, and forget all manner

manner of godlinesse; but in the end it serueth vs, as a noble man doth his olde spaniells, commending some to the galloves, some to the prisons, some to noysome sicknesse, some to pouertie, some to slauerie, some to madnesse, some to vntimely death, and some to vnmmercifull hell. Therefore heare and follow *Salomons counsell*, *Prou. 7. 24.* *Heare O my children, let not your hearts decline to her wayes, and walke not in her pathes, for she causeth many to fall downe wounded, and strong men are slaine by her; her house is the way vnto the grane which goeth downe to the chambers of death.*

The sixth Sermon.

Verf. 5. Awake O yee Drunkards, and weepe and howle O yee drinkers of wine, because of the new wine, for it shall be pulled from your mouth.

Now wee are to handle the exhortations of the Prophet, made and grounded on the premised calamitie. The which exhortations for our more orderly and formal proceeding, I will thus diuide: some of them concerne the miserable ouerthrow of their Countrie by famine, whereunto they are prepared by the Prophets Sermons, and these are in this first Chapter, and to the twelfth verse of the second Chapter: the other generally stirre them vp vnto repentance, from the twelfth to the eighteenth. The first of these, whereby the Inhabitants of the Land are admonished and prepared for the iudgment, is either for the people as in *Vers 5. 8. 11.* or for the Cleargie or Ministerie, as in the *13.* of the first Chapter, and the first of the second Chapter. That part which is directed to the people, is by speciall names and notes of persons described, which are of two sorts, either for their maners, as

Drunkards, *Verse 5.* or for their occupation or trade of life, as Husbandmen, *Verse 11.* And also these exhortations haue their feuerall reasons to moue the people withall, as in this wee haue in hand hee mooueth the Drunkardes, either to *awake or to lament*, *Verse 5. 8.* Vpon these causes, the first concerne themselves, vnto the ninth; and from the ninth to the eleuenth, they concerne the Lord. That which mooueth them for themselves, is first of all their penurie and want, *Verse 5. because the new wine shall bee pulled from their monthes*, that is, their pleasures and plentie should bee pulled from their mouths. Secondly, in regard of the meanes how this should bee effected, which hee describeth Metaphorically, by comparing the little beasts to a mightie Nation, *Verse 6.* whose power is there also described; and in the seuenth *Verse* the worke which he should worke, that the Vines and Fig-trees, the most pleasant, profitable and necessarie plants of their Country should bee vnterly subuerted *Verse 7. Hee maketh my Vine waste, and pilleth off the barked of my Fig-tree. Hee maketh it bare and casteth it downe, the branches thereof are made white.* And this we will by the mercifull assistance of God his holy spirit first of all handle.

2 First of all the Prophet calleth vpon those Drunkardes to awake: for we know that much drinking bringeth much sleeping; and therefore before the Prophet could speake vnto this kind of persons, hee calleth vpon them to awake from their wine, and to rouze vp themselves from the soft bed of their easie, or rather beastly sinnes. And out of this wee may beholde how sweete is the sinne of Drunkenesse, euen as sweete as sleepe is to the wearie bodie. Againe, heere wee may note how dangerous is the sinne of Drunkenesse, that raigning in the bodies of men, their mindes cannot bee instructed, their follies cannot bee reprooued, and their liues cannot bee amended: for they are alwayes sleepe and drouzie, so that nothing can enter into their hearts, so long as the loue of drinke raigneth

neth in their mouths. And many other waies I could urge this similitude or metaphor of the Prophet, but I omit them because they are well and worthily declared by others. This therefore wil I obserue out of this word *Awake*, That if men be not reclaimed by the preaching of God his word, they shal suddenly be destroyed by the comming of his iudgmēts. *Awake*, saith the Prophet, as if in other words hee had declared his meaning, you sianers, you gluttons, you drunkards, you vnmercifull men, which are taking most delightfull pleasure in your seuerall iniquities. You are lulled a sleepe by them, but lift vp your eyes with speed, if you be not speedily awaked, ere euer you thinke thereof, you shall be suddenly confounded. The Prophet *Dauid* telleth vs, that those which wil not be rebuked by the Prophets, *are like to the deaf adder, which will not be cast out by the Charmer: and therefore he plainly telleth them: that they should consume as the Isedoth, and that they should melt away as a snail in her owne shell, that they should bee ouerthrowne as quickly as a fire of small thornes, that they should be like the untimely fruit of a woman, and that they should as speedily perish as an arrow flieth out of a bow* This selfesame thing wiledome threatens to her disobedient and incredulous children, *that seeing she had called, but none had answered; therefore their feare should come like sudden desolation, and their destruction like a whirlwind.* There is not any thing among vs but serueth for some vse, and the want thereof is noysome vnto vs; the day for labor, the night for rest, the Winter for ploughing, the Sommer for reaping; and so the word of God is sent to awake vs before iudgement, least iudgement should destroy vs. The old World would not be awaked by *Noah*, and therefore they were drowned: the Sodomites would not bee awaked by *Lot*, and therefore they were burned: the Israelites would not be awaked by *Jeremie*, and therefore they were captiua- ted: the Iewes would not be awaked by Christ, and therefore they were destroyed: the Corinthians would not bee awaked by *Paul*, therefore they were spoiled by the Heathen:

If the Preachers awake vs not, we shall sleepe till wee be destroyed.

Psal. 58. 5. 6. 7.

Prou. 1. 27.

1. Sam. 15. 23.

Aug. lib. 3. de ci.
Dei.

Reason I.

Pro. 1. ult.

Multi perissent
si nō perissent et
multis saluari po-
tuisent si peris-
sent.

the inhabitants of Constantinople would not be awaked by *Chrysostome* and others, and then the Barbarous Turke deuoured them: and our countrie-men of England will not be awaked by the preachers, therefore famine, warres, plagues, and sicknesses are seised vpon vs to ouerthrow vs. Oh if euer we will, let vs now looke vpon it: there is not one among vs, but will cry against an open and notorious witch, burne her, burne her, she were not worthie to liue, but against the open rebels against the word of God, which as *Samuel* told *Saul*, is equall or as damnable before God and all good men, as is witchcraft; yet we say nothing thereunto, yea rather as *Augustine* saith most heauenly: He is accepted a publike enemy, who is displeased with these kind of conurations, and him do the multitude turne out of audience, displace out of reuerence, & (if they durst) destroy him from among the liuing. Oh my deare brethren, what wil be the end of these mischiets? God his maiestie is alreadie reuiled, Christ his sonne is alreadie denied, the diuell their enemy is alreadie embraced, the Gospell our saluation is alreadie despised, the church of God our most deare mother is already weakned, the preachers of truth our most painfull watchmen are already defaced: and will not the iudgements of God come also speedily to take vengeance vpon so manifold contempts, and so abhominable rebellions? yet let vs at least receiue this for truth, that if yet we be not awakened, we shortly shall be confounded.

3 The reasons of this doctrine are manifest, First because as *Salomon* saith, that the prosperitie of fooles shall slay them: that is, euen the meate which wicked men eate, the clothes that couer them, the friends that flatter them, the professions that enrich them, and the pleasures that reioice them, shall turne God his word from them, and them from euermlasting comfort. Many had perished if they had not perished, and many might haue beene saued, if they had perished. Oh lamentable miserie, or miserable follie! that we should all of vs be so bewitched with our wealth, which is a most mercifull and liberall blessing of God, that we should be all rather impaired

impaired than amended thereby; such is the state of them that be rich to themselves and not to God. Let vs then take heed to the most certaine word of God, to be instructed by it; to the most holy voice of preachers, to be reclaimed by them; and to the most terrible iudgements of God whensoever they be vttered, that we be not condemned by them: for if we embrace and beleue not the former, we shall be embraced and corrected by the latter. Secondly, another reason heereof doth *David* giue, That all those which withdraw themselves from God shall perish, and those which haue not the word of God, haue not God, neither any comfortable feeling of his presence, but rather a fearefull looking for of vengeance. Oh how terrible and dangerous is the condition of all papisticall and carnall Recusants, which do willingly absent themselves from our assemblies! what doe they else but withdraw themselves from the Lord, and worke out their owne condemnation? and therefore heauie is their case, which as *Esay* saith, *As the fire deuoureth the stubble, and the chaffe is consumed of the flame, so their roote shall be as rottenesse, and their budde shall rise vp like dust, because they haue cast off the Law of the Lord of hostes, and contemned the word of the holy one of Israel.* But for vs which haue already giuen vp our names to the Lord, let vs with *David* draw neere vnto our God: With Saint *Peter* trust perfectly in the grace that is brought vs by the reuelation of *Iesus Christ*: we haue most plentifull testimony; for wherefore were the Israelites sent into captiuitie? Ierusalem in her own person assigned the cause, saying. *The Lord is righteous, for I haue rebelled against his commandements.* What then? Therefore the Lord hath done what hee purposed, hee hath fulfilled his word that hee had determined of olde time, hee hath throwne downe and not spared, hee hath caused thine enemies to reioyce ouer thee, and hath set vp the borne of thy aduersaries. Thus the Lord dealt with the Iewes who were his first Church and best beloved people. But how hath hee dealt since hee assumed the Gentiles into his familie, and shined

I/3.73.27.

Esay.5.24.

Psal.73.28.

1.Pet.1.13.

Lam.2.18.

Cap.2.17.

Deut.28.15.

16.17.

Leuit.26.15.16.

Socrat. lib. 4.
Jeron. Chron.

Act. 11. 26.

Sigon. lib. 17.
Cedrenus. VV.
spargens.

shined over them the brightnes of his Gospell. Euen as he did with *Dauids* posterity; for when they *forsooke the precepts of the Lord, and walked not in his Commandements, he visited their offences with the rod, and their sinnes with scourges.* Begin with the seuen Churches of Asia, to whom Saint *Iohn* wrote, who waxing wanton with knowledge fell into corruption of doctrine and manners, and so offered violence to the sacred Trinitie, and especially the glorious person of our Sauour Christ, whom they wronged sometime in his Humanity, sometime in his Diuinitie, sometimes in his Will, and euermore by burdening his Church with vnnecessary traditions and inuentions of idle heads that had crept in, and vp to the highest places thereof, vntill, as was prophesied, *The Lord came and remoued his candlesticke,* tooke away both his Word, which was the candle, and his Church which was the candlestick, so as the candle can neuer more shine in those places. In the yeare of Christ 372. that famous citie of Nice, wherein was the first and best generall Councell, was vtterly destroyed by an Earth-quake, about ten or twelue yeares after the like subuersion of Nicomedia. And that we may know it was for the subuersion and corruption of the Christian faith, We likewise reade that the fifth yeare after the death of *Constantine*, the renowned citie of Antioch, where the name of Christians first began, after that a Synode there had condemned *Athanasius*, and in truth refelled the Nicene faith, that the same citie was for one whole yeare together vexed with earth-quakes, so as all men had a determination to forsake it, and leaue it vtterly not inhabited. Afterward in the yeare 528. for the like cause it was vtterly ruined, and there were slaine by the earth-quake fise thousand men. But when the people repented, and went bare-footed with mournfull voices to their prayers, they were warned by a religious man to inscribe vpon the doores of their houses that were left, *Christus nobiscum. st. ite,* that is, *Christ is with vs, therefore stand,* then ceased the earth-quake. In memory whereof *Iustinian* the Emperour, and his wife *Theodora*, gaue great

great summes of money to the reedifying thereof, and called it afterward *Theopolis*, the citie of God. Constantinople was seuen times ruined by fire and earth-quakes besides warres, before the Turkes tooke it. Rome hath been fixe times also by fire and sword almost dispeopled: and once, by *Totila*, the inhabitants were all driuen forth by the space of twentie five daies, and none left to remaine in it. Oh that they would auoid the feuenth, lest as the last Rome, Constantinople, was first in destruction and vter defection from Christ to *Mahomet*: so the first Rome bee the last, and yet at last bee left either without people, or without any knowledge of Iesus Christ; for their wilfull defence of their knowne corruptions can deserue no lesse; that our zeale in preaching, our labor in hearing, our feeling in praying, and our ioy in all manner of reuerence to the holy Gospell of Christ, may euer rise higher and higher, to the intent that we also may declare his workes vnto other, rather than in lamentable rebellion be made examples of his seueritie.

4 But now let vs come and see the vses of this doctrine, as they are left in the holy word of God; and this may be one, that seeing only in the word of God is the fore-knowledge of hurt, and the continuance of our peace: Oh, then let vs beware of whatsoever that shall endeouour, or any way be able to pull vs away from the same. Our Sauour himselfe hauing preached a long and sweete Serimon vnto his Disciples to arme them against troubles, and to forwarne them against corruptions, shutteth it vp with this exhortation, *Let not your hearts be overcome with sursetting and drunkenness, and cares of this life, and so that day should come vpon you at vnawares*: whereby the whole Church of God are likewise taught, that the diuell should mightily labour by these instruments of drunkenness and worldly care, to burie the word of God, and to blot out if it were possible the very names of the elect from the booke of God. And when were these daies if now they be not? Shall we looke vpon the families of all our land, the very speciaall and distinct persons therein, wee shall

*Signius, Sabel.
licus, Prosper.*

*Sabel. Euseb.
8. lib. 4.*

*A Senon. bello ad
Alaricum an.
200. inde ad
Vandal. 404.
inde ad Heral.
22. inde ad
Ostrogo. 14. inde
ad Belisar. 50.
inde ad Toti.
lam. 12.*

Use. 1.

Luke 21. 34.

Jonah 3.

shall find very few that are not infected with one of these poisons: Drunkennes hath banished all religion; invaded the houses of court and countrey; and already made the heavens to weep, the earth to fast, the beasts to pine, the poore to famish, the enemies of God to reioyce, the Saints of Christ to sorrow full, and the soules of many to be utterly destroyed. The cares of this life haue also so farre preuailed, that hell may seem to be enlarged; and the diuell with golden apples hath raised vp contention in all kingdomes, and by this meanes gained infinite possessions. Some haue all their minds on warres, thinking it long till they be at the spoiles of their enemies. Do these men either thinke vpon the word of God, which is, or the day of God which shall be? No, no, the cares of this life haue overcome their hearts. Some are too noble, some are too base; some are too rich, some are too poore; some are too learned, and some are too ignorant: thus by one way or other many are ouerthrowne. But yet let vs not be hindered from preaching, or discouraged from hearing, let vs not want the meanes to obtaine life eternall, and much more let vs not refuse the same being offered. If the Niniuites had not repented when *Jonah* preached, within fortie dayes had Niniueh beene destroyed: Oh! happy Niniueh, that thus was warned by the preaching of one! yea rather blessed be our God that would not suffer a citie to perish, before hee had called them by his Prophet. But how blessed are wee that haue had many Prophets and Preachers, and yet haue not repented in sack-cloath and ashes: yea although the world be hardened with preaching, and say, where is the promise of his comming? where is the destruction that you haue prophesied? where are the desolations that so many Preachers haue threatened? Yet take heed: although the cocke crow at mid-night, yea many times before the day, will you say therefore it will neuer bee light? so although wee haue a great while agoe, and yet continue to crie and call on you to awake before danger come, bee assured it will come as the morning starre after the

the nightly darkeneffe. Oh, then let vs arise; put on your cloathes, trauaile to the Lords house, and hearken euerie one what he will enforme vs to amend vs, or instruct vs to forewarne vs.

5 Another vse hereof we may make for the conuersion of them that are yet hardened in their sinnes: then the Prophet hath taught vs, that our whole conuersion and safetie dependeth on the word of God in the mouthes of the Ministers, and wee haue learned to watch ouer our liues, that none steale away the same from vs. But yet we haue nothing to say to them that are no drunkards, no couetous misers, no open and prophane persons, nor yet despisers of the Ministerie and meanes of reconciliation, but rather louing vnto them: and yet for all this make no conscience to know God out of his word, or to labour in many maine points of saluation, or to disport themselues in vaine and vnseemely mirth, and such like, euen vnto them I say with *Paul*, *Awake to liue righteously and sinne not.* You haue liued indeed as *Hered* that honored *Iohn Baptist*; as *Pilate* that thought Christ a good man; as the Iewes that followed him from towne to towne; but what change hath there been of your liues since you knew these things? if there bee none, as there can be none as yet; then let *Paul* and *Isaie* crie vnto you, *Awake to liue righteously.* I may say vnto these men as Christ said to the Lawyer, that they are not farre from the kingdome of God, they are asleepe, but not heavily asleepe; and they may say of themselues as *Agrippa* said of himselfe, that they are almost perswaded to be Christians, but not altogether. Yet one thing more wanteth, my beloued: not the selling of your houses, nor the distribution of your goods, nor the reliefe of the poore, nor the chastening of your bodies; but the banishing of your vaine pleasures, the ouerruling of your affections, the crucifying of your lusts, the putting from you your ignorance, your pastimes, your oathes, your tabling, your dicing, your gaming, and all your cost and time that is euil spent. You haue indeed made a good beginning, but also

2

1-Cor. 15. 34.

They which are
poysoned with
aspes die slee-
ping: so is the
poyson of sinne

I wish you to make a good ending; you haue cast the Diuell out of the hall of your hearts, Oh cast him out also from the parlour; you haue thrust his head out of your mindes, suffer not therefore his feet to remaine within you. Is it as sweet as sleepe vnto you to doe as ye doe? beware least it bee as bitter as gall vnto you to receiue as you haue done; therefore awake my brethren, and cast off the couerlets of your euill, forsake the sheetes of iniquitie, and leape out of the soft bed of selfe-pleasing delights: put on the garments of righteousness, embrace the Crosse of Christianitie, and breake the necke of all your pleasures, as *Sampson* did of his enemies. The Lord biddeth vs awake to iudgement; the Gospel biddeth vs awake to righteousness; the Church biddeth vs awake to sobernesse; the Preachers bid vs awake to holinesse; the creatures bid vs awake to obedience; the earth biddeth vs awake to fruitfulnessse; and the heauens from an high bid vs to awake either to saluation, or else sleepe to condemnation: shall we haue more neede yet to be awaked? Oh no, let vs arise quickly as the Church doth *Cant. 3. 2.* and seek that we may find grace, pray that we may obtaine faith, and knocke at the gates of mercy that they may be opened, least if we slumber any longer we bee vrierly excluded.

Such as are
our sinnes, such
shall be our
wants.

6 Another obseruation out of this *Verse* may be this, that seeing the Prophet doth especially and by name call vpon the Drunkards, which are beastly men, or men like beasts, aduertising them in the first place aboue others, to looke to the maine chance, as the Prouerb is, he doth thereby teach vs, that those which aboue others mispend the good creatures of God, shall aliso aboue others bee tormented with their want: Drunkards are consumers of corne, neglecters of time, prodigall in their purses, fooles in their heads, diclosers of secrets, and deuourers of God his benefites; therefore the Prophet telleth them, they shall lament in miserie, and perish in aduersitie. We know that the first folke that euer was wrought by mankind, was wrought by a woman: and therefore women sithence are euer more ac-

curſed then men, their bodies weaker, their ſtomacks tender, their paines greater; their liues more lawiſh, and their minds more ſeruite. Who was more merrie then *Naball* at his drunken feaſtes; and yet who died more miſerable then *Naball*? Who were more laſciuious then Sodome, and who was more accuſed then Sodome? who liued more deliciouſly then the Giants of the old world, and yet who periſhed more generally and decaied more ſuddenly? who were more gorgious then the women of Ieruſalem, *Which lawiſhed out their wealth in brauerie, and be- uſified their bodies in pride? but in aduerſitie who were more puniſhed then they? their ſecrets were opened, their beantie withered, their bodies vncovered, their garments torne, their, heades balde, their feete bare, and ſackcloth in ſteed of Sattin?* Moſt miſerable are the abuſers of meate or drinke, garmens and health, riches and friendſhip; for vnto whome much is giuen, of them ſhall much be required. If the Lord ſhould ſuffer of his bleſſed Juſtice, this dearth and famine to continue, they which haue had great plenty, being alwaies filled and clothed with the beſt, would be more cruelly vexed then the poorer people, who haue beene taught by long experience, to content their hungry ſtomacks with pinching and ſcantie morſels. So that heerein you ſhall find a moſt comfortable benefite of abſtinence from meate, and temperance in meate; they teach vs to abound, and they teach vs to want, they preſerue vs in health, and prepare vs againſt aduerſitie. Hearken vn. to this you belly-gods that worſhip your tables, and pray to your Kitchens: and doe you alſo that ſit all the day at Taverns and Alehouſes, lend your eares to this leſſon, that your wicked cuſtome and companie draw not your liues into moſt fearefull extremitie: Conſider before hand what were your miſerie if the ſtreames were dried vp, the cellers were emptied, and the corne fieldes deſolate wilderneſſes, that you could not be ſatiſfied abroad, nor yet contented within; what releefe could you find to pacifie your greedie appetite? would you then be contented when you haue no

other

1. Sam. 25.

2. ſay 5. 17. 24. 25.

Apicius poiſoned himſelfe rather then he would liue meaner then he had done. *S. ybarita* had a 1000. Cookes.

*Gulosus effectus,
vix aliter quam
morte mutabit
mores. Bern. de
reg. rei famil.*

Reason. 1.

Phil. 3. 19.

2. Tim. 3. 4.

other remedie? that is not thanks worthe: will you pray for your flesh-pots as the Israelites did? that were to worke out speedily your own condemnation: will you then turne to the Lord and confesse your gluttonie? but such conuersions are seldom vntaught; will you patiently endure intollerable famine? oh but that you are not able, but will rather eate of the flesh of your owne bodies, and drinke of the loathsomnes of your owne waters: Therefore either now spare your riot that you may be prepared to want; or else fill vp your bodies with all manner of luxurie, that you may be confounded with all manner of penurie.

7 The reasons of this doctrine may be these: first, because this kinde of men shall want their God and chiefest felicitie; when the Drunkards want their pots, the gluttons their belly-cheare, the proud men their brauerie, and the idle persons their ease: some persons there are that are so far besotted with their liues, that they make as the Apostle, saith *Their God to bee their belly*; and in another place he telleth vs what shall bee the estate of these dayes wherein we liue, *That men shall be louers of pleasures more than louers of God*. Oh wretched time that hatched such monsters, or rather wretched men bewitched with such pleasures! what will some say, the Apostle neuer heard, nor any other Preacher can euer proue, that ever a man was so foolish as to make his belly his God, or so faithlesse as to say hee loued his pleasures about his God. Indeed I grant, at the common law we can hardly proue it, but in the spirituall law wee can easily shew it: we weigh not the word but the practise of men, and if you find a man (for every one must search himselfe) that hath bestowed more on his bellie than hee can afford to the Church, and poore members of God, that robbeth and spoileth the Church-liuings that hee may entertaine noble guests, and keepe a liberall house; or that raketh by extortion and vnlawfull meanes from his poore tennants, that hee may braue it out in London, and exceede voluptuously at home, in the mean season not regarding religion, nor obey-
ing

ing the admonition of a good conscience, nor the Gospell of God, I say such a man hath his belly for his God, whatsoever outward profession he make to the contrarie. Again, if men doe not spend more time in pleasures than in praying, preaching, and hearing God his word, but omit the time thereunto appointed, and admit other vanities into the place thereof, which almost all the yong men of England doe, I say also that these men loue their pleasures more than God. Then hearken to your doome you despisers, and bee ashamed or else confounded, that the earth which is not yours but the Lords earth, should beare vp such rebels from the pit of hell. See wee not the Preachers of God his word, how our congregations are lessened, how our Sermons are mocked, how our doctrine is derided, and how our exhortations (*may not ours but the Lords*) are scoffingly refused? See we not Gentlemen & their Families at their ease, when they should be labouring in the Lords Vineyard; Lawyers in their Studies, when they should be in the Churches; Merchants in their Counting-houses, when they are wanting at Sermons; Ruffians at Taverns, yong men at Dauncing Schooles, Husbandmen at drinking feastes, though Heauen and Earth crie against it? And the feare of a mortall man preuaileth more than the loue of the immortall God: and yet for all this men will say they loue God aboue all, and their Neighbours as themselues, when they doe not, nor can doe any of them both. Then doth it necessarily follow, that if you want these thinges, you want your God; and therefore they shall leaue you in most miserable aduersitie.

8 Another reason of this doctrine is that which *Danid* giueth, *They haue no portion, but in this life*; they can haue no comfort of the graces of the Lords children, so that when they are perplexed and weaned from these thinges, they are more vexed than other men. This is the iust iudgmēt of God, that where men haue most of all set their heart, there aboue others they should receiue their hurt. Now my

Psal. 17. 14.

Isaac was deceived, and so was Esau.

2 Sam. 11. 11.

Use. 1.

Jsa. 20. 5. 6.

deare brethren, take vp a taste of this food which I haue prepared for your soules, and lust not after the wilde Doe, when the tame Kid may serue your turne. Vse I beseech you, these plaine and easie doctrines, to shew vs the miserie of our times wherein wee liue, and of their lues among whom we liue: Wee are altogether set on eating and drinking, as if our soules delighted in wine, or should bee saued by meate; we regard not the want which the poore endure, we thinke not on the hand which is readie to strike vs, and wee feare not the calamitie which doth already compass vs. Make not your belly your God, and take not your portion in this life onely: know you that a good Christian cannot come to heauen, but by often fasting and continuall watchfulnesse: and see you not how little this was practised, till the dearth came and put vs in minde hereof? Now then let vs redeeme the time that we haue euill spent, and spare that meate for the poore, which we may saue for our selues. Wee haue long liued by bread, but now let vs liue by the word of God: let vs I beseech you, cast off our carnall desires, and take no rest in our owne houses with *Urijah*, till the Lords people bee in quietnesse: let this preuaile with us, that looke how much comfort wee take in abusing these, so much discomfort shall wee finde by forsaking them.

9 The vses which offer themselves out of this doctrine are these: first, that the confidence which the wicked raise vp to themselves in the things of this life, shall bee their vtter ouerthrow: whereas *Egypt* and *Ethiopia* were the comfort of *Israell*, contrarie to the expresse commandement of God, the Lord threateneth to captivate these Nations, and to destroy the people in their owne expectation, that both the comfort and comforters should bee at once confounded. Euen so doth hee in like manner in these daies; where men leane more on the weake staffe of meate and drinke, than on the strong rocke of God his word, he breaketh the staffe in peices, and maketh the sisters to pearce through

through our owne hearts. This is the reward of belly-gods, that their ioyes are remoued, their hope is decayed, their consolation confoundeth them, and the want of those things wherein they most delighted, shall procure them most easelesse paine, because they most corrupted them. The rich glutton which exceeded in delicious fare, and in all abundance of wines and pleasant drinckes, was tormented without all pitie for want of water. The prodigall sonne, who lauiſhed out riotouſly his Fathers Legacie, like our English Spend-thrifts at table, at drinking, at whoring, at gaming, in brauerie of apparrell, hories, hounds, and delicacies: was constrained for his office to bee a ſwineheard, for his meate to want that which his beaſtes were fed with, for his brauerie to be baſely and beggarly arrayed, his whole felicitie was turned into moſt lamentable, yet due deſerued miſerie. Hearken therefore vnto me, my brethren, and heare me when I tell you the iſſues of your pleaſures: If you bee aged, thinke what were your ſorrow, that if thoſe riches, which in youth you laboured for with your hands, to comfort you withall when you ſhould bee olde, ſhould bee ſuddenly taken from you: then may you ſay, my yonger yeares conſumed in vanitie, and elder dayes muſt periſh in povertie. If you be young men, conſider with your owne hearts, that if the liberty you took ſhould be abridged, the paſtimes you played ſhould cauſe you ſo many ſtripes, & your youthfull dayes ſhould bee turned into languishing infirmities: would not this amaze you to feele it, and diſcomfort you to conſider it? Yes, yes, my beloued, when your riches are the coles, your deſires are the fire, your pleaſures are the bellowes, and your owne liues are the yions to be burned in this miſerable miſerie. I delighted, ſhall one ſay, in hunting, and now the beaſts deuoure me: I delighted in dauncing, but now my woonted mirth is turned into heliſh yelling: I delighted in drinking, but my cuppes are emptie, and the naturall heate of my ſtomacke deuoureth my bodie like a fire: I delighted in ſtealing, but now doth the

Luk 16

Luk 15.

world rob me of my life, and the Diuell of my soule: I delighted in whoring, but alas my diseases are become loathsome to God and man: I delighted in slander and hurting other, but my lyes are recompensed with my own life: I was a swearer, but the Lords wounds which I blasphemed haue witnessed my death: I was a Coniurer, the Diuell hath mee: I desired large fieldes, but now haue I lost mine owne. And thus shall all sinners come to their ends, as *Esaue which louing hunting, by his lone lost his blessing.*

Isa. 47. 1.

10 Another vie arising from the same doctrine shall bee this, that seeing we which be most abusers of the Lords benefites, shall by their want be most of all punished: let vs before this time of aduersitie come, humble our soules and amend our sinnes, as the Prophet calleth vpon Babylon many yeares before she was destroyed. *Come downe and sit in the dust, O Virgin, daughter Babel, sit on the ground; for there is no throne O daughter of the Chaldeans, for thou shalt no more be called Tender and delicate.* So my beloued, come you downe now while you heare me calling vnto you, and while this wrath is but comming vpon you: you haue euery one aduanced a throne for your sinnes to sit on, but pull it downe, or else it shall defile your soules. Yet there is time. turne you from your evils, you Drunkards to sobernes, you wantons to modestie, you swearers to pittie, you idle ones to diligence, you rich men to humilitie, you gentlemen to religion, you women to righteousnesse, you yong-men to learning, you old men to praying, and you poore men to patience: turne turne I say before this aduersitie, that either your change may change the Lords meaning, or vse may ease the rigor of your punishment. Come downe I beseech you, take vp your crosse & follow Iesus Christ: let temperance rule you, let religion perswade you, let your Saviour win you, let his Ministers warne you, let the earth speake vnto you, and be yee all conuerted; or else continue in your delights and cease not to offend God which hateth your liues, or the Church which wisheth your wealth, or the poore which

which pray for your peace, or the earth which threatneth want, or the Diuell that giveth for your soules.

II *Howle ye drinkers of wine*: Now the Prophet telleth these Drunkards when they were awaked what they should do, not goe to their feastes againe, or to their vomits againe, or to the Tauerns, or to the Alehouses, or to their mirth: but hee biddeth them goe to the house of mourning. Weepe saith the Prophet and *Howle*: that is, as if he had said, lay away your pleasures, and banish all euill companions; drink vp your teares as wine, and eate your sorrowes as bread: for a sudden calamitie is come vpon you; the meate that is in your hand shall not come into your belly, and your mouths shall be weaned from sucking and swilling in of strong drink. From hence when the Prophet biddeth the to weep, I might note vnto you the nature, or rather an inseparable companion of true repentance, which is a mournfull heart, and a weeping countenance, which doth not onely sorrow for the fault, but as it were wash away the finnes of the soule: for the teares which wee weepe in this life doe shew our vncleanesse, which if they were able they would cleanse away. Teares are said to be the bloud of the soule, because they proceed of a wounded and sorrowfull spirit; and therefore let not desperate Ruffians and carnall persons, thinke that the sighes and groanes, and wishes of their hard hearts can goe for payment in the Lords presence, or that the bare mistaking and leauing of their old finnes, is true repentance: for as the wound cannot be healed, but the partie shall be payned; so the life cannot be amended, except teares or true sorrow be expressed. But I will come nearer to my purpose, for I cannot stand on euery word; and therefore I will onely note that which is fittest and of greatest necessitie.

The seventh Sermon.



In the next place hee biddeth them to *howle*, which is an action properly belonging to Wolves, and is metaphorically applied vnto these D. unkarde, for they are both deuouers; the one of lambes, the other of corne; both are beastes, the one in nature, the other in likenesse: and seeing they haue reioyced like beastes; now also hee biddeth them to lament like beastes. And therefore seeing I seldome find this word *Howle*, but it is applied vnto beasts, or wicked men: I therefore note hereby that the vngodly comming into aduersitie are like to the brutish and vnreasonable creatures. They sorrow without hope, they weepe without comfort, they *howle* without prayer, and they haue their wits and their ease taken away at once; if they bee merrie, it is for their wealth; if they be heauie, it is for their want: So that then we may say iustly of them, as *Paul* said of some *Ephesians*, *They are beastes in the likenesse of men*: The Prophet *Dauid* telleth vs, *That man being in honour continneth not, but becommeth like the beasts that perish*. The wicked being in honour are inconstantly seated, that serueth for their glorie: but they are like the beastes that perish, that sheweth their miserie: in prosperitie, they are vncertaine; in their aduersitie, they are unhappie: when they are lited vp, they will be more then men; but when they are thrust downe, they are found equall to beasts. The Prophet *Isay* prophesying the destruction of *Moab*, because of their pride, arrogancie, and gnation, and lyes, telleth them as this *Isa* doeth, *That Moab shall howle vnto Moab; and every one shall howle: for the foundation of Kirbareseth shall yee mourne. and yet they shall be stricken*. Will a man spare? No! although hee crie bitterly? No, no, for hee knoweth hee will raue againe: so God will not spare the wicked although they *howle* mourne

Vngodly men
very beasts in
aduersitie.

1. Cor. 15. 32.
Psal. 49. 20.

Esay. 16. 7.

mournfully, for he knoweth they will sinne againe. Looke vpon this you desperate wicked persons & wretched bond-slaves of Sathan, heere may you see what you will doe when the Lords hand is vpon you: will you then turne vnto him when he is turned from you? or wil you then remember him when your owne memorie is removed? thinke you then to haue power to pray, or any hearts to hope in Christ, when your reason and heart is taken from you? Thinke vpon it (I beseech you) before hand, for else you vndoe your owne soules, in so much as when the water-floods of trouble come vpon you as the iust vengeance for your liues, then you bee filled with caselesse yelling, beastly howling, vnumercifull suffering, intollerable complaining, and no manner of relieuing; then shall you find that they which refuse knowledge and instruction and correction in mercie, shall feelee the same in iudgement; and you shall wish that you had endured any torment to be released of your present desperation.

2 The reasons hereof are plaine: first because they cannot vnderstand iudgement. *Wicked men vnderstand not iudgement: but they that seeke the Lord vnderstand all things* If the wicked be crossed in their affaires and cast downe in their liues, they know not that then they are arraigned before the iudgement-seate of God, which maketh them as farre without all naturall reason, as they were before without all spirituall Religion. *Dauid* said of them, *that the Lords iudgements are farre aboue the sight of the wicked, and therefore, saith he, doe they despise all their enemies:* Alas seely soules, they thinke that other mens harmes doe not warne them, and that the Lord will neuer call them to account for their follies. They imagine if they please themselves, they displease not God, and thinke if the hardest fall vpon them that euer can come, yet their estate is better then other mens. But, my beloued, saue your soules (I beseech you) out of Sathans clauess: he draweth you on with deceitfull persuasions, telling you that in aduersitie you shall bee like

Reason. 1.

Prova. 28.

Psal. 10. 5.

other men; in the meane season your eies are blinded that you cannot see how heauie the iudgements of God lie vpon you, purposing to take you at aduantage in extremitie; that in sicknesse he will make you raging; in famine he will bring you to blasphemie; in warres hee will make your desperation, and that which is worst of all, in death hee will bring you to endlesse condemnation. In that day saith the Prophet *Esay*, *Aman shall curse his Gods, and the King, and shall looke upward.* For as when the Drumme is stricken before a Tigre, he chafeth and teareth his own flesh from his bones, if he cannot runne away and auoide it: Euen so when a man that hath lead a beasts life, and come into aduersitie which he cannot escape; he falleth to raving and cursing, and if he can find no remedie, in the continuance of his extremitie, he will bite and teare himselfe, and make himselfe to vndoe and overthrow himselfe. Therefore thinke (I beseech you) with your selues, and reioyce not like beasts, and then shall you not mourne like beasts: learne the courle and causes of the Lords iudgements, that you may neuer feelee the want of a peaceable and bold conscience.

3 Another reason is this, because this is onely the prerogative of the Lords children in aduersitie, to keepe their soules by patience; and therefore the Lord will not giue his childrens meate vnto dogges, nor yet cast such a pearle before such swine: Where there is a dissimilitude of ioy, there is also a dissimilitude of sorrow; but betwixt the good and bad there is no likenesse of their mirth, and therefore there shall be no likenesse of their woe: they are proud when we are poore; they are many when we are few; they are merry when we are sorry; they are glorious when we seeeme comfortlesse, and therefore when we are releeued they are distressed. God is our comfort, but it is their comfort if there were no God: the Diuell is our enemy but their Father; Hell is our bond slaue, but their hangman. Wee reioyce as if we reioyced not, but they reioyce as if they were borne for nothing else: wee sorrow as if we wept not;

Luk. 21. 19.

Rom. 5. 3.

not; but they haue their eies weeping in life, their heartes weeping in death, and their soules weeping in Hell. Therefore it was well noted by a learned man, that the trees which growe in the Sunne-shine Valleys are but fraile and weake, because the violent blastes come seldome vpon them, therefore they are loose at the roots, and quickly ouer-turned, but good men stand in the continuall motion whereby they are exercised to troubles of aduersitie, hauing learned to beare patiently those euills which are not euill, but to the man that beareth them ill. Thinke now my beloued, that this is our time of lamentation, and this is our lamentation of time, to see men weeping that should reioyce, men reioycing that should lament: *Woe bee vnto them, for they haue their consolation.* Therefore if once the world turn with the wicked, then shall their happiness be like Ise, their pleasure like a Sommer dew, their friends shall forsake them, their feare shall possesse them, and their miserie shall overcome them.

4 Seeing therefore this is the case of the wicked, that know not nor feare not God: hence ariseth this most assured and fearefull, and yet comfortable vse to bee knowne: that such as is the life of the wicked, such shall bee their end, *Amos 4.1.2.3.* The Prophet in the said place calling vpon the heads and rich men of Israel by the name of the kine of Bashan, that fed in the Mountaine of Samaria, telleth them that the Lord hath sworne, that seeing they behaued themselves like beastes, he would also vse them like beastes: for the thornes should stiffe them, and their posteritie should be taken with fish-horckes, and they should goe out of the gappes and breaches forward like kine, and they shall bee cast headlong out of the Pallaces. But they are beasts which are oppressours of the poore, the deuourers of meate and drinke, the neglecters and despisers of the Lords worship, and such as prephane the Lords sacrifices with their owne inuentions, and therefore like beastes doe lue and die. *Verse 14.5.* When the Sonne becommeth a rebell, hee is vied

*Dum boni viri
inter formidolos
uerisuntur, a quo
animo ferunt
que non sunt
mala, n. si male
iudicant. Sen.
Dicit. providen.*

So said Abra-
ham to the rich
man in Hell.
Luk. 16.

Vse. I.

vsed not like a sonne, but like a rebell. They which sained the transformation of men and women into lions, birds and other things: do so say that they were vsed, euen like beasts, and no reuerēce was done vnto them for their former shape of men and women: In like sort when they saine that the *Myrmidons* were of *Emmets* turned by *Iupiter* into men and women; they were likewise vsed like men and women, and not like poore insects and vnperfect creatures. The Lord obserueth the same rule, for when good men forsake their goodnesse and become euill, God iudgeth and punisheth them, as if they had been euill from the beginning, and remembreth not their former righteousnes. And againe, when of euill men and beasts, they become good and iust, resembling the Saints, then doth he forget their misshapen and vnperfect workes, and monster-like actions, and in all things aduanceth them to his high happinesse provided for his people. Consider now if euer there were no beasts in Israel then are in England. O lamentable world! wilt thou euer proceed to prouoke the Lords wrath, to oppresse thine owne flesh, to spill the life of thy owne brother, and to shed the bloud of thy owne soule? dost thou not yet know that if thou delight in cursing, thou shalt receiue cursing, and because thou louest not blessing, it shall be farre from thee? Yea I will adde this also: thinkest thou not that thy cruell life shall haue a cruell death? and thy mercilesse heart shall receiue a mercilesse plague? doth not the Scripture say, *That the same measure shall be heaped on thee, that thou diddest poure vpon other*? Hast thou lead all thy life in swearing, and dost thou thinke thou shalt die with blessing? hast thou walked wantonly, passed thy time pleasantly, pampered vp thy owne body delicately, consumed thy strength lecherously, wasted thy wealth prodigally, despised the Ministerie wickedly, frequented euil company ioyfully, vsed all maner of gaming greedily, & wilt thou hope for al this to die the death of the righteous and to make a blessed latter end? Then is it not true (which is most true) that such as men sow such shall they reape; and if their life

be

Mat. 7.

be the season, their death is the harvest. Oh that I could perswade you to live well; as you perswade your selves to die well; then should your times bee happie, your lives bee godly, & all our ends be blessed. Therefore on the other side, that are in league with the Lord of glorie, how happie is our case, seeing as we live, so shall wee die; our wearied bodies shall rest in his glory, our sorrowful soules shall be refreshed in his kingdome, our wounds shall be healed in heaven, our teares shall be wiped from our eies, our lives shall be disburdened of sinners; and to conclude, seeing we being alive are buried with Christ by our profession, wee shall also at our death be raised vp with Christ to his everlasting possession.

5 Secondly, another use which doth arise from this point is this, that seeing the wicked are so beastly in their sorrowes, and so desperate in their afflictions, that sometimes wickednesse is rewarded in this life, though not alwaies; for their comfortlesse estate, is the iust punishment of their wretched behaviour. We haue manifold examples hereof in the sacred worde of God: who was more cruell then *Adoni-bezek*, who cut off the thumbs and toes of seuentie kings, and afterward by the Lords commandement he was to serued himselfe? *Iudg. 1.6.7.* Who was more proud then *Nabuchadnezzar*? yet in this life was his vnderstanding taken from him and he druen to eate his meate with brute beasts. *Tzedechias*, which burned the booke of God, was taken by his enemies, had his children slaine before his face, and afterward had his owne eies put out, and died at *Babylon*. *Herod* that wicked wretch was eaten of wormes, *Ananias* and *Saphira* were slaine by the Lord himselfe: with a great many of like terrible judgments of God, of which you may read both in the scriptures, and in the writings of other. There are a viperous broode among vs, which are not ashamed openly to professe, that they care not so much for the paines in another life, if they may escape the plagues of this life that is present, and notwithstanding they feare the

Dan. 4.30.

2. King 23.2. ad 8.

*Act. 12.
Act. 5.*

2. Sam. 18. 9.

Ios. 7. 25.

Gen. 9. 25.

Jud. 9. 53.

2. King. 9. 30.

1. King. 2. 25.

Esth. 7. 10.

Wicked men
onely merry
and sorie for
worldly things

Ren. 18. 10. 11.

Luc. 17. 27.

Hie. 7. 14.

punishment of their sinnes should bee executed on them in this life to their open shame, and in the life to come to their vtter destruction; yet they will neuer bee amended by Gospel or iudgement: let such persons thinke what shall be their danger, if they continue in this wicked opinion and wretched life. For assuredly, as *Dauid* once said, so will we euer say, that the same which the wicked feareth shall come vpon them. Why shouldst thou bee more ashamed to be punished before a few of thy friends in this life, then to bee laide open to the full vnto all the world at the latter day? Learne therefore to purge thy hands and heart from sinnes wherein thou dwellest, and when they shall bee burned thou shalt bee saued: thinke that thou art not better then those which are already named, and therefore thou maist be hanged with *Absolon*; be stoned with *Achan*; be cursed with *Canaan*; be brained with *Abimelech*; bee eaten with dogs as *Iezabel* was; bee slaine with the sword as *Adoniah* was; and finally fall from the top of honour to the bottom of ignominie, as *Haman* did.

6. *Because of the new wine.* This is the cause why hee biddeth the drunkards and drinkers to awake, because they should loose that which they best loued: your newe wine that is so sweete to your mouthes, wherein you dwell day and night, shall bee taken from you. And in this the Prophet noteth vnto vs the whole corruption of carnall and wicked men, that if they be ioyfull, or if they be sorrowfull, it is onely for the things of this life present: when their barnes and storehouses are filled, their fieldes clad with cattell, their names exalted with worldly honor, then they strike vp the ioyfullest musicke to their hearts that they can inuēt: but when their wealth decreaseth, or sicknesse taketh them, or the famine vexeth them, or the rumors of bloudie and deadly warre disquieteth them, then are they heauie, then onely are they sorrowfull, *Ren. 18. 9. 10 11. Luc. 17. 27. Hie. 7. 14.* They account it a speciall madnesse to mourne for the affliction of *Ioseph*, that is, to weepe for their owne sinnes

sinnes for the persecution of the Lords flocke, for the decrease of the faithfull, and contempt of the Gospell: also they thinke it a meere follie, for men to reioice at the hearing of a Sermon, or the reprovng of sinne, or the planting of a Preaching minister, and the remooving of a cypher, or the establishing of religion. But let them knowe it is a thing accursed, to reioice for vanitie, and not for godlinesse; to weepe more for the losse of a father, or the want of bread, or the feeling of sicknesse, than for the famine of God his worde, or the death of a faithfull man. We read that in olde time one *Chilianus* was a good man and Bishop of Herbitopolis in Germanie: now because the Bishopricke was verie small, *Charles* the great added thereunto a large Territorie, which was a rebellious Dutchie. Whereupon when a man came to sue for that Prelacie they were wont to say, *Saueli Chilianipet it Eleemosynam*, *Hee prayeth the almes of Saint Chilian*, meaning a large Territorie and a great Lordship, the obtaining whereof or missing, made him more glad or sorer than a beggar. Euen so is it with men of this world. If they be humble it is for great matters, & if they misse those desires they are crushed in spirit, & if they gaine their hope they are lifted vp to heauen, in conceipt of pride, not of thankfulness.

7 The reasons for confirmation hereof may be these; because onely in these temporall and worldly things they place the rest of their soules. The rich man hauing new builded his barnes, reaped his corne, and filled his store-houses, biddeth *his soule to take her ease, for he had store enough for many yeares*. No maruell then that the losse of these things goeth so neere them, when with them they lose the very heaith of their soules. What shall wee say to the greedie Corinorants, which to gather wealth as this man did, reposing therein the hope of their health. while vnlawfully they would saue their soules, vnrighteously they condemne them: Oh, let them also beware, which being the outward professors of the Gospell, yet neuer make an end to encroch more liuing. I cannot, say they, hope to bee saued by them; but I may bee bold

(*ent. 7. in An.*
750.

Reason 1.

Luke 15. 19.

1. Iob 2. 16.

Ephes. 5. 5.

Augustine.

Vse 1.

James 4. 2. 3.

bold to say, that they much disaine the glorie of God, while they aduance their names they endanger their soules. Secondly, another reason is, because the loue of these carnall commodities banisheth away the loue of God. How shall men which haue denied God, and are become idolaters, as all worldly men are, care for any religion, or reioyce for any goodnesse, yea rather lament it; or how shall they lament any euill, but rather reioyce in it; because they are void of all goodnesse themselves? A godly Father said of them in this sort, that they account that euill, which doth not make them euill, as famines, sicknes, and other calamities; but for swearing, drunkennesse, whoredome, and other vices, they call them not euils. They are not ashamed while they praise good things, themselves to be euill: and they thinke it a greater disgrace, to haue a ragged towne, a thatched-house, an vnhandsome legge, or a poore estate, than to haue an ill life. This said hee long ago, and now with teares I may say it againe, that men in our times, through the want of religion, which through abundance they haue loathed, and rebellion they haue vomited vp; feare no God, but the enemy: loue no knowledge, but their law-euidence; and they care for no health, but bodily medicines: and thus they weepe when they should reioyce, and reioyce when they should weepe.

8 The vices which arise from this doctrine are these: First, that these carnal minds, and men, shal neuer be eased in their carnall sorrowes, or comforted in their worldly comforts. Therefore Saint James said, *Ye lust and haue not, ye enuy and haue indignation, and cannot obtaine: you fight and warre, and get nothing, because you aske not: you aske and receiue not, because you aske amysse, that you might consume it on your lusts.* Wherein the heavenly Apostle hath set out to the full the nature of all worldly wishers and carnal criers, wherein these things I beseech you to obserue most diligently: First, that this is the nature of wicked men, in their prayers being in distresse, that they enuie and haue indignation even at God himselfe, thinking that hee doth them great iniurie thus to

disturb

disquiet their ease, and to trouble them with want: Oh fearfull conition of wicked men, that their very prayers are nothing else but murmuring against the Almighty! Secondly, he noteth the very cause why the wicked craue any thing at the hand of their Creator, that (saith hee) *they might bestow it on their lusts*. And surely I am much afraid that the fained prayers of a great number in this time of dearth and famine, haue had the like inward motion; which is the cause that the Lord regardeth not our prayers, and remoueth not his iudgements. Think not therefore that euer your cries for corne, for bread, for meate, for plentie, for cheapenes, and for comfort, shall take any effect: although you fill the aire with your out-cries, or the earth with your teares, vntill your carnall minds bee banished; your enuying spirits bee humbled; your vniust and vnlawfull suits be silenced: yea vntill you haue more regard to your soules than to your bodies; to the Gospell, than to the corne-fields; and to the glorie of God, about wife or children, life or saluation.

9 Another vse belonging to this doctrine, our Saviour giueth, *Take no thought*, saith he, *what you shall eat, or what you shall drinke, or wherewithall you shall be cloathed*; for after these things seeke the Gentiles, and your heavenly Father knoweth that you haue need of those things: but seeke you first the kingdome of God, and the righteousness thereof, and all these things shall be ministered vnto you. Heere may we learne the medicine of our sicknesse, the supply of our want, and the comfort of our distresse. Who shall bid vs mourne because we haue no meat? Indeed it is to be lamented; yet Christ saith, take no thought for it; thou art a poore man; so was he: thou hast a familie; so had he: thou liuest by thy labour; so did he: thou liuest in times of scarcitie, so did he. Then he speaketh by experience, sorrow not for thy want; he was the Sonne of God, so art thou: it was his meat to do his Fathers will; so let it be thine: Say not as the woman did to *Eliab*, we will eat this and then die; but rather we will endure this and then die. The Gospell is my meate, the Sonne of God is

Matth. 6. 31. 33.

1. King. 17. 12.

my cloathing, and the kingdome of heauen is my inheritance: shall I lust after other meate, or desire a woollen garment, and wish for a worldly inheritance? No, no, heauen is all things, there is for me and my children: Christ is all things, he will cloath me and my children: and the Gospell is all things, it shall feed me and my family: my soule shall eate my bodie, my bodie shall not deuoure my soule. Thus let vs comfort the poore members of Christ that want, and encourage one another, in distresse against distrust: let vs weepe with them that weepe, and mourne with them that mourne, that we may reioyce with them that shall reioyce in the kingdome of heauen.

IO *For it shall be pulled from your mouth.* Hauing awaked these persons by calling, and troubled them with mourning, lest they should esteeme the matter lightly, that their sinne could be washed away with teares; he telleth them plainly that the wine shall be pulled from their mouth: and this he doth in my iudgement to driue them to a deeper conscience of their sinnes, and consideration of the Lords wrath. So that he may seeme thus to say vnto them, It is alreadie decreed, that your cuill shall not be turned away, therefore lament your calamitie. And from hence we may note, that all the fained repentance, and vncomfortable cries of the wicked shall neuer turne away the wrath of God from them. So doth the holy Ghost declare, when *Esa* with abundance of weeping cried out for the blessing, yet he could not obtaine it. Wherein here appeareth their endlesse miserie, that their teares shall be no more accepted of God, than are the cries of a beast in the hand of a butcher. The Lord knoweth that they are not humbled for his sake, but for their owne; and were it not more for the feare of their owne miserie, than of his iudgements, they would neuer take his name in their mouthes, except to blasphem him. The Lord can and will shew himselfe froward with them that are froward, and haue as deafe eares at their cries as euer they had at our sermons: he will be as mercilesse vnto them, as euer they

No mercie
procured by
worldly and
fained sorrow.
Hebr. 12. 17.
Gen. 27. 38.

Psal. 18. 26.

they were to their brethren : no children which seeme innocent, no women which seeme penitent, no old men which seeme religious, no yong men which see me glorious, nor any bloud which seemeth precious, shall remoue their paines, and reuerse his sentence.

11 And this doth the holy Ghost alwayes perswade vnto the wicked, because hee telleth them in other places, That their sacrifices are abomination vnto him; and if they would giue him the fruit of their bodies for the sinne of their soules, yet will he not be mercifull vnto them. What did the Lord in outward shew better accept then sacrifice, and what could outwardly shew greater obedience than with *Abraham* to offer vp their owne children? yet it being done of a wicked man or woman, all were worth nothing. Secondly the Lord hath appointed a time wherein hee would haue our conuersion performed, which being passed, there can be no redemption, *To day if you wil heare his voyce, then harden not your hearts*: the fruitlesse tree in the Gospell had a time wherein it should beare fruit, which being omitted, without all mercie is hewed downe. Therefore haue you also a time, in the which if you be conuerted, then shall your death be deare in the sight of the Lord: but if you neglect this time, your bloud shall bee vile in his presence. But when will you say is this time, and how shall wee know it? Surely it a man in his last testamēt giue a Legacy of money to his Sonne or seruant, and name not the time of the payment, the Law doth adiudge it to be due at the death of the Testator: so the Lord hauing set no time in his Testament when thou shalt repent, either in yong or in elde age, in the day or in the night; he thereby teacheth vs that every day, yea every minute is appointed for our repentance till we haue repented: therefore how much wee liue without conuersion, so much we loose; and every day calleth vpon vs to fulfill our Fathers Testament, except we bee hardards.

12 Seeing now that the case of wicked men is so pitilesse

Reason 1.

Prout. 15. 8.

Mich. 6. 7

Psal. 95. 7.

Cant. 5. 6.

Luk. 13. 24.

at the Lords hande, let vs see what exhortations we may gather from hence for our instruction: and first of all let vs take that which our Saviour hath left, *Strive saith he, to enter in at the strait gate, for the time shall come that many shall strive and not be able to enter.* Labour (I beseech you) for Religion; for the knowledge of the Gospell; for obedience to the ministerie, that your prosperitie may be continued; and your aduersitie may be relieved? What a shame is it for men of wealth and worth, to be shut out of a noble mans gates? or rather what a shame is it that the teares and sute of a sonne being in prison or beggerly, shall not moove his owne parents to clemencie? so shall it be with you when you shall haue mercy shut against you, because you cared not for the blood of Christ; and you shall haue your owne father by creation not once acknowledge you to be children or pittie your calamity, bycause you disobeyed him: therefore now strive, that then you may enter; now obey, that then you may be received; now humble your selues, that then you may be lift vp; & let this prouoke you like a wedge of golde vnto the embracing of the feare of God. Presume not on the Lords mercie, despaire not of your owne estates, say not it is too soon, for that is impietie, yea, *the hour is now*: thinke not it is too late for that is blasphemie, but if now thou canst enter, now also thou shalt be received.) Another vse heerof doth the Lorde himselfe make, *Esay 17. 13. That euen the same things wherein we trusted being in prosperitie, shall (if they can) deliuer vs vp when we are in aduersitie: when thou criest saith the Lorde, the things that thou hast gathered together shall deliuer thee, but the winde shall take them away; vanitie shall pull them away; but he that trusteth in me shall inherite the lande and possesse my holic mountain.* The Lord mocketh and derideth at the wicked men as if he should say vnto them in this sorte: you olde men, you haue gathered many fables; you yong men, you haue learned many pastimes; you women, you haue laid vp many trifles; you rich men haue encroched many purchases; you noble men

Iob. 4. 24.

haue

haue increased your worldly honour : now call to these your Gods in sicknesse, in famine, in warre, in pouertie, in miserie, in death; but I will blow them from you, they cannot helpe you: you shall onely know, that they which haue relied on my blessing, beleueed in my promise, delighted in my truth, they onely shall haue the Earth for their possession, and the Heauens for their inheritance. How foolish are men that seeke not for these things before hand, that know not that in their wealth they chuse for their life which they must abide and cannot auoide when they are in distresse, either godlinesse which procureth their worldly ignominie, and their heauenly glorie, or else wickednesse and vnlawfull riches, that caueth their worldly dignitie, but their euerlasting miserie.

The eight Sermon.

Verf. 6. *For a Nation commeth vpon my Land, mighty and without number : whose teeth are like the teeth of a Lyon, and he hath the iawes of a great Lyon.*



Now the Prophet commeth to his metaphoricall allusions, whereby sometimes he moueth the people, sometime hee describeth the persons, which are the workers of this calamitie, as in this *Verse* where hee resembleth the beasts to a Nation, as he doth, the Pismires and Conies *Prov.* 30. 25. 26. Then he sheweth for the terror of the people how they are armed to destroy, euen as Lyons with their greedie iawes and sharpe teeth, which teare in sunder whomsoever they meete, neither shall they execute this malice vpon men, but they shall take vengeance on the vines and fig-trees, stripping off the barke,

No resisting
of the Lords
iudgement.

Pro. 27. 13.

breaking downe the branches, and deuoure the fruit and the body together. From hence wee may first of all note, seeing hee maketh these beasts infinite in number, mightie in power, and a nation for pollicie and vnitie; that it is in vaine to resist the iudgements of God, seeme they neuer so small: What could be more base than to threaten the Iewes, which had so many cities, so many castles, so many corne-feldes, so many store-houses, and so many inhabitants, to be destroyed by a few grasshoppers and caterpillers, which a man may tread on the ground; or physicke or naturall meanes may driue away? yet we see in this place, the spirit of God so dasheth and armeth them with sufficient power to dismay and deuoure all things. Shall we now say that any iudgement of God is small and of no reckoning, when hee can make the vnarmed wormes to weary the harnished souldiours? No verily, for he hath set his iudgements, some in the heauens, some in the earth, some in the ayre, and some in the waters, that euery where we might be driuen from rebellion, and drawne from disobedience. Wee may see in the heauens sometimes darknesse, who can remedie it? wee may see in the earth barrennesse, who can redresse it? wee may see in the ayre loathsome, who can purge it? and a little billowe of the waters can ouerwhelme vs, who then can saue vs? For this cause *Salomon called him a foole, that running against iudgement destroyed himselfe.* Oh saith he, in sicknesse why should I repent? I hope the Physitian can remedie this, and so delayeth till it be too late. If hee be poore, then saith hee, I will take of other mens goods, and they shall maintaine mee, and considereth not that the galloes are at hand: Nay that which is worse, they see the iudgements of God against idle teachers, vsfruitfull hearers, vncleane liuers, and intolerable blasphemers. and yet they cannot hide themselues from it. Oh my deare bretheen, wee haue many iudgements in our land, and how doe men resist them? the husbandman by plowing, the gentleman by fining, the rich man by gayning, and almost euery one by vngodly

vn godly flattering: therefore I beseech you, let vs no longer be hardened, for wee doe strue against the streame, and bid warre against the almightie; if there bee any meanes to escape them, it is by yeelding, or else assuredly we shall neuer be eased.

2 Let vs then set our hearts at rest, and neuer wage battel against the Euerlasting, for he, as we may reade in *Iob*, saying, *They shall die suddenly, and the people shall be troubled at midnight, and they shall passe forth, and take away the mighty without hand*, hee can easily without all might destroy the strongest, catch the wisest, ouerturne the swiftest, and confound the noblest: why doe we then take a contrary course, as *Balaam* did, which the Lord hath not hitherto blessed? It is not in our labor to relieue vs, or in the earth to redresse vs; it is not in our repentance or submission, but principally in the mercie of God to deliuer vs. Then I beseech and entreat you that by your morning and euening prayer, our hearts may be plowed, and then shal our barnes and garners be filled. Againe, why should wee delay to worke our owne reconciliation? who is able to abide the angry countenance of the Lord? for the Psalmist saith, *If his wrath bee kindled but a little, then blessed are they that trust in him*. Oh, how infinite is his mercy towards vs, which haue so long felt his iudgements, and yet hath not his wrath beene kindled. I may feare, and all that haue any soules may feare, that all this time the coles of our transgressions are in gathering together, and shortly will the Lords wrath set them on fire, and then who shall not be burned? This is euident that we resist the iudgements of God, because wee seeke not a truce with him: And therefore looke shortly to bee serued as the Iewes were, to haue our flies turned into Lyons, our wormes into beasts, our friends into foes, and these small euils which already we haue, shall be grown vn sufferable.

3 The vses which arise fro hence are, first the same that *Elihu Iobs* friend maketh: when he had reckoned vp the wonderful iudgements & workes of God, he thus concludeth. *Let men*

Reason 1.

Iob 34. 30.*Psal.* 2. 12:*Vse* 1.*Iob* 37. 24.

*Psal. 111.
1. Pet. 1. 17.
Tbil. 2. 12.*

Iob. 33. 13. 14.

therefore feare before him, for he regardeth none that are wise in their owne conceits: Whercin he teacheth vs, that although the Lord worketh strangely in the world, and yet forbeareth to destroy vs, it is because that thereby wee should learne to feare him: for in the feare of God is all religion, and assurance of saluation. David saith, it is the beginning of wisdom: Peter telleth vs, it is the continuance of our adoption: and Paul saith, it is the end of our profession. when he biddeth vs, to finish up our saluation with feare and trembling. Then my beloved, let vs feare God, for so the word of God exhorteth, and the Lord commandeth, and the world and course of nature teacheth. Feare him not as a Iudge, for then thou shalt be condemneed; feare him not as a seruant, for then thou shalt be punished; but feare him as a Father, and then thou shalt be deliuered. But some wax desperate, through feeling of the Lords iudgements, and others are hardened, because they haue seene others taken, and themselues escaped: and in our times although we haue so many causes to feare him (oh feareful times wherein is so little feare!) we may feare this one thing, least as it falleth out with a sicke man a little before his end, he hath a lightening of his paines, so that he feeleth himselfe void of pangs, and then presently dieth: so now hauing so little feare after so long feare, we be suddenly destroyed. But some will say, if wee knew that the Lord had lent it, and not appointed any meane to redresse, then we would rest contented, and in the meane time we cannot choose but labour to bee eased by some way or other. I grant if the Lord should sound from heauen vnto you, or send an Angell to reprove your rebellion, then it is like you would giue ouer; but why are you not contented to know this by his word, that it is the punishing of your sinnes, and till you doe away your sinnes, hee will not doe away his iudgements. Well said Elihu, Why dost thou strine against God, for hee doth not giue account of all his matters? for God speaketh once or twice, and man seeth it not, then hee openeth the eares of men by their corrections

corrections which he had sealed, that hee might turne them from their euill, bide their pride, and keepe their soule from the pit. So long therefore as wee are not admonished by once or twise, we regard not till we be chastened, and then like wretches murmur at our paines, enuie at our sufferings, and rebell at his iudgements: we open that which he would couer, that is our pride, and we destroy that he would saue, that is our soules; then shall his weakest instruments worke our greatest calamitie.

4 To make my vine waste, and to pillof the barke of my fig tree, to make it bare, and to cast it downe, that the branches thereof be made white. Now the Prophet telleth them where this nation should conquer, that is, among the vines and fig-trees which were very common in Iudæa, being the sustentation of the poore, and the delight of the wealthie: and these should all be broken, all bee barren, and all bee withered and left fruitlesse. From hence wee may obserue this doctrine, that the fruites of the earth are destroyed for the sinne of man. What had these vines offended, that they should be wasted? or what had the fig trees sinned that they should bee broken downe? Surely nothing; but the men that vsed, or rather abused them, were the onely cause that their iuice was dried, and their sweetnesse denied them. For this cause said the spirit of God by David. *Psal. 107. 34. A fruitfull Land maketh he barren for the sinnes of them that dwell therein.* So the Prophet *Abakuk* describeth the wrath of the Lord on Sea & Land for the sin of man. *For his iniquitie I saw the Tents of Cushan, and the Curtaines of the Land of Midian did tremble. Was the Lord angry against the Rivers or against the floods? Was his wrath against the Sea, that thou diddest ride upon the horses?* And then he proceedeth to the rending of the earth; floods of waters extraordinary, the quaking of the Mountaines, and the eclipsing both of Sunne and Moone. And a little after. *The fig-tree shall not flourish, neither shall fruit be in the vine, the labour of the Olive shall faile, and the field shall yeeld no meate, the*

Vers. 7.

Fruits faile for mans sinne.

Abakuk. 3. 8. 17.

Ruth. 1. 21.

Reason. 1.

Nehem. 5. 43.

leepe shall be cut off from the fold, and there shall bee no bullocke in the stalles. This is a iudgement worth the noting, that we might know how to amend our Land when it cannot yeeld her increase, which is to compasse it with our sorrowfull hearts, and water it with the teares of our eyes: And this may serue for euidence in our times, against them that thinke all is in good order, and there needeth no farther reformation. Yes verily, the earth it selfe crieth out for a reformation, for shee may say as *Naomi* said to her friends, *I went out full, but I returned empties* or as *Iacob* said to his Sonnes, *You haue robbed me of my children*: it is wee that haue inclosed great fruit in a little store-house, for our sinnes haue blasted it, and the earth is made barren.

5 The reasons of this doctrine are these: because there is nothing that will so moue vs as want will, and therefore we are punished with that which goeth neereft vnto vs. *The want of corne made the people to sell away their houses, and their lands, yea their owne children they sold to buy them bread:* So wee read in Ecclesiasticall Storie, that about the yeare 476. after the raging and beastly persecution of *Hunners* in Africa, there followed vpon the people among other plagues so great a famine, that the Vandall Lords, who had followed the Arrian Tyrant in all his pleasures, did offer to sell themselues and their Progenie to any for meate and drinke whosoeuer would buy them. What would haue made them thus seruite but famine? or what would haue grieued them so farre as this? And this selfe-same complaint haue many among vs taken vp, being readie if any would giue them any money, to sell their owne children. May not this admonish vs, that our Land aboundeth with iniquitie, that is thus filled with the miserie of the poore? yes verily, and if it be not speedily prevented, the richest and wealthiest shall feelee it as well as the basest. The prouerbe is almost verified in famine, which was wont to bee in warre, that the great men make the warres, and the poore men beare

beare the blowes: so the rich mens sins haue made the dearth, but the poor mens liues abide the death. Another reason here- of may be this, because by this means the best and the greatest come into miserie as well as the smallest; not so soone I grant, but in continuance of time it is effected. *Iere. 14. 3. The noblest send their seruants for water, but alas they re- turne emptie, and coner their masters heads with shame.* Therefore let vs learne what shall be the pinching estate of the poore, when the noblest men thus wring; and how are the seruants plagued, when the masters are thus famished? Looke vpon it, my deare brethren, for not one of you shall escape it, if this calamitie continue: your iewels shall bee worth nothing, your pearle shall perish with you, your monie which you haue gotten by oppressing the poore, shall rather afflict you then comfort you. You haue as it were in sport begun to make a dearth, and it maketh you laugh inwardly to see the coyne come so fast into your cofers: beware least the Lord turne it into good earnest, and laugh as heartily as you, to see the soules goe out of your bodies.

6 The vses which wee must make of this doctrine are these: the first is the same which the Prophet exhorteth vnto, *Hag. 1. 5. That euery one of vs consider our waies, since the continuance of this famine came vpon vs.* Consider your rich men whether you haue not scored vp many sinnes, that might cause this miserie: consider O yee poorer sort, whether you haue not added many vnthankfulnesses, that thus are reuenged with want. Consider O you Drunkards and belly-gods, whether your appetites haue not brought this scarcitie, and your fulnesse this emptinesse: thinke with your selues, O yong-men, if it bee not likely that your costly pleasures and chargeable pastimes haue cried for a penurie on the earth, and a deare reckoning on the Lords benefites. If you finde these things, then begin a new consideration, and thinke with your selues, whether the earth crie not for vengeance, and the Lords Ministers for repētance. Take vp a lamentation, and say with our selues, O Lord, it is wee and
our

Vse 1.

our fathers house that haue caused thy heauie hand to bee powred vpon vs; for our sikes haue many poore men laboured, many women sorrowed, and many children perished; we haue their blood vpon vs, and thou maist iustly require it at our hands: but pardon thou our sinnes, increase thou our repentance, remoue thou thy iudgements, and multiplie the fruits of the earth. So shall you not satisfie the iniuries done, but the expectation of your brethren, and the crye of the poore that are yet liuing. For assuredly, if you helpe not to beare this burden in your bodies, you shall weare it in your soules: and if you fast not with vs in this life, you shal famish without vs in the life to come. Consider (I beseech you) your wayes, auoide that enemye that by your often sinning would destroy both bodie and soule. Oh our dearch may be perpetuall, our griefe is immortall, your paines shall be eternall, your liberallie but temporall, your want (if any want) but externall; but your and our ioyes shall bee continuall: therefore consider how long we haue sinned, how little wee haue amended, how much we haue transgressed, and how soone wee may bee confounded. Amende euerie man one, then shall Families bee saued; amende Families, and then shall Villages bee blessed; amende Villages, then shall Cities bee cleansed; amend Cities, then shall Countries bee sanctified; amende Countries, and then shall the whole world bee conuerted. For the World consisteth of Countries, Countries of Cities, Cities of Villages, Villages of Families, Families of feuerall persons: therefore if feuerall persons will amende, then all the World shall bee amended.

7 Another vse which wee may make hereof shall be this: to imitate the example of the godly Jewes, *Exra. 10. 9.* that is that wee weepe and tremble for the raines and vnseasonable showers, which haue brought vpon vs this lamentable and miserable dearch: for our wet and waterie weeping times, are most like vnto them. They were in danger of the enemye, who watched but the opportunitie to

ouerrunne them: so may wee also feare that our enemies, which are many within vs, and mightie without vs in other Countries, by these times of opportunitie shall likewise aduenture to overcome vs. They were in danger to haue their raines continued, and their dearth increased; and so also are wee: for as yet wee haue noted and found the waters, sometimes at the bankes, sometimes ouer the shoares, sometimes in the plaine fields, and sometimes beating downe the goodly planted corne, turning the wheat into dirt, and making dung of that which should be bread. Therefore lament (I beseech you) and tremble euery soule among vs, in our houses talking, in our streets walking, in our congregations praying, and in our meates eating and drinking. Let vs make our heartes sorrowfull, our teares plentifull, our liues pittifull, that the Lord may bee mercifull. Let vs weepe, that the heauens may reioyce; let vs plough our hearts, that our fields may be fruitfull; let vs cast away our sins, that we may carrie in our stores; let vs weed our liues that we may reape our corne: finally, in vs it lieth to recouer our plentie, therefore pray with *Dauid, that our Oxen may be strong, our sheepe may encrease thousands, our children may be godly, our garners may be filled, our streets may be ioysfull, and our whole nation may be thankesfull.*

Psal 144. 12. 13.

The ninth Sermon.

Verse 8. Mourne like a Virgin girded with sackcloth, for the husband of her youth.



His is the second exhortation, wherein the Prophet teacheth them by a familiar example: how they ought to weepe, even as a virgin lately married, or contracted, mourneth for her husband, who dieth before they haue filled their hearts with loue. So the words

We must as earnestly affect heavenly things, as earthly.

Luke 16. & ver.
13.

Reason 1.

2 Tim. 3. 4.

are an exhortation, grounded on a similitude of mourning in sackcloth for the dead; for so it appeareth was the aunient custome of lamentation. From this similitude wee may obserue first in this allegorie this doctrine, that our affections in heavenly things must be as passionate, and at the least be as earnest, as they are in earthly things. For thus the Prophet calleth vnto them, mourne now as bitterly, and humble your soules as vnfaignedly as a yong woman doth for the death of her first loue. This our Sauour prooueth, in the parable of the false and vniust steward, how hee dischargeth his office and provideth for hereafter, willing vs to bee so wise in the heavenly matters, as wee are in the earthly. So that hast thou rode long iourneys for thy profit? then thou must doe the like for the Lord: hast thou spent liberally on thy wife, children, haukes, hounds, and other vanities? then thou must doe the like for the Lord: hast thou watched many nights at cardes, dice, dauncing, and dalliance? thou must do as much in Prayer: hast thou fasted many houres for physicke? thou must doe as much for deuotion: hast thou wept bitterly, and wouldest not be comforted for many dayes and nights together, for thy wife, thy children, thy parents, thy brothers or any other? thou must doe as much for thy sins: or else as thou hast lost thy friends; so shalt thou loose thy soule: and to conclude, thou must as zealously thirst after the blood of Christ, as euer thou lustedst after thy meate and drinke for thy body, or as a chafed heart for the water, or else thou canst hardly be saued.

2 The reasons of this doctrine may easily bee rendered, although in truth it needeth no reason. First, if we be not as earnest in heavenly, as wee are in earthly things; then may wee be well said to bee those cursed wretches, which were prophesied of long agoe. *Louers of pleasures, more then louers of God.* What canst thou or darest thou say, O wicked man, that thou louest God above all, and thy neighbour as thy selfe, (for this say the ignorant sort is as much as all the preachers in the world can tell them) when thou wilt doe more for

for thy earthly master, and goe farther for thy whoore; and deale more liberally amongst drunkards, and labour more painefully for a worldly trade, and humane arte or science, then thou wilt for God, for the Gospell, for the poore, and for religion: so thou maist perswade thy selfe, but neuer any wise man will beleue thee. Such are those who giue to their Lawyer or Counsellour a large fee, to their Phisitian a groat or some smal matter, to their flatterer a pound, to their whoores and minions talents and hundreds, but their pastors and preachers a halfe-peny, or peradventure twopence for custome. Secondly, if wee giue not as much zeale to our soules as wee doe greedinesse to our bodies; then as *Paul* saith; we are still in the flesh, and the motions of sinne shall bring forth fruit vnto death. Now if you accompt no disgrace to haue your flesh for your God, your motions of sin for your profession, and the condemnation of your soules for your reward; then goe on still and fill vp your measure to the brimme: and dare the Lord to his face, not caring for his maiestie. No my beloued, I will not suffer you to goe this way to heauen, as God would not suffer the Israelites to go the easiest way into Canaan, but you must goe another way farther about & safer for your passage. Although you would raze your names out of the booke of life, as *Moses* would (though not for zeale, but for pleasure) yet you must not be suffered: but rather say with *Peter*, Hence forward as much time as wee shall liue in the flesh, let vs liue after the will of God, and not after the lusts of men: for it is sufficient for vs that we haue spent the time past of our liues, walking in the lusts of the Gentiles, in wantonnes, drunkennes, lusts, gluttony, drinkings, and abhominable idolatries.

3 From hence we first learne that which *Paul* hath taught vs, that as wee haue giuen our members to be the seruants of sinne vnto vnrighteousnes: so now wee must giue them to be the seruants of holines vnto *righteousnes*. Now let vs stirre vp all the parts of our soules and bodies vnto Christian conuersion; our secte must runne in it, our hands must worke

1. Pet. 4. 23.

V. 1.
Rom. 6. 19.

worke to it, our eies must see in it, our eares must heare it, our tast must delight in it, our affections must meditate on it, our hearts must conceiue it, our memories must remember it, and our whole man must be spent in it: wee must walke soberly, we must worke righteously, we must behold chaste-ly, wee must heare diligently, wee must saour it pleasantly, we must thinke on it holily, wee must receive it reuerently, and wee must remember it perpetually. Giue vp your members (I beseech you) vnto righteousness. Was thy mouth made for eating and drinking, and not to speake the Lords praise? was thy heart made for the world, and thy witte to make good and thriftie bargaines, or rather for the embracing of heavenly Christ? were thy hands made to play at tables, to write well, and to fight for the defence of the bodie, and not to worke good works against the world to come? were thy feete created to dance a fine galliard, or leape a long iumpe, or runne a long race, and not rather to walke to sermons, to carrie thee to prisons, and to beare thee to the chambers of sicke persons? thou art much deceiued if thou thinke not thus. Therefore now study with thy selfe how many parts the Lord hath giuen thee aboue many other, (not only creatures) but men also; for some are blind, lame, deafe, dumbe, weake, sicke, lunaticke, foolish, and many other waies crossed; but thou shalt finde with thy selfe that thou hast al which they want: therefore aboue them, yea aboue thy self, vse al thy parts in onẽ seruice of God or other, whereby his name may get glory and thy soule saluation.

Col. 1. 2.

4 Another thing wee may learne from hence, that now our affections be set on heavenly things: and the rather because Christ our Sauour is there, whom we dayly looke for to appeare for our deliuerance. Indeeðe such is our bodily estate, that we can neuer watch ouer all our parts, neither is it necessarie or requisite that we should bestow altogether so much time in praying, and hearing, and traouelling to godly assemblies, as we doe in the worldly businesse, and the naturall workes of this life, such as is eating, sleeping, and such like

like, yea, it is impossible for vs to doe: But our affections must be raised vp continually to heauen in all our actions of the world, that whether vve eate or drinke, laugh or weepe, vvatch or sleepe, vvorke or rest, vve may still be the Lords: therefore haue vvee neede to choose out some part of our time, euery day to bee employed in this heavenly busines, and not to bee omitted for friend or foe, sicknes or health, idienceffe or businesse, sleepe or worke, wherein we may daily shew and continue our soules, in the Lords presence. Religion is the foode of the soule, therefore wee neede not be alwaie eating, the scriptures are the testament of our father, therefore wee neede not be alway looking in them, but vse them for our assurance. By praier we talke with God as with a friend; but if we alway conferte with a friend, and neuer cease, wee shall be tedious to our selues, and odious to our friends: and yet wee must often eate, and often reade, and often pray, that we may increase our knowledge, remember our duties, and continue in friendship, and fauour with the Lord of heauen.

5 Another thing which we may obserue in these words is this, that it is lawfull and not contrarie to the rule of truth to make a moderate lamentation for the dead, as the Apostle saith. For I thinke it an vnnaturall and Stoicall affection not to be at all moued, or not to shew any outward sorrow for those whom we loued being aliue. The reasons therof may be these; first, because many times they bee taken away for our hurt that be aliue, therefore in lamenting their losse we bewaile our owne liues. Secondly, the Lord sheweth it to bee a great curse, not to bee lamented being dead. And therefore if it be a blessing added to a good and religious life, I thinke it necessarie that wee be not vnnaturall to kindred, vnkind to friends, and vnfriendly to neighbours, to haue our eies drie, or at the least our hearts merrie at their departure. I might adde that death is a punishment of sinne, even in the most righteous, and therefore it deserueth some lamentation, vnlesse wee will reioice in our owne execution. But this matter

1. Cor. 15.
Phil. 3. 29.
Lamentation
for the dead
not nlawfull.
Reason 1.

2
E/ay 57. 12.
Ier. 22. 18. 19.

matter needeth not the blotting of much matter to vphold it; I would there were not many thousands more vnnatural and vnlawfull abuses amongst vs than this is, although this be too much.

Use 1.
1. Thess. 4. 14.

2
Luke 23. 28.

Verse 9.

6 We must learne therefore, although it be lawfull for vs to lament, yet to remember the exhortation of the Apostle, *That we mourne not as men without hope*; that is, that wee abuse not a lawfull thing by making it vnlawfull, as if we our selues had our hope buried with the dead, and therefore despair altogether of any other such benefites from God. For not to mourne is a want of loue and naturall affection; and againe, to mourne without hope, is to doubt both of the resurrection and saluation of our selues and our departed friends; the consideration whereof made *Dauid* to cease mourning when his child was dead, saying, *I must goe to it, it shall not returne to me*: And of auncient time they permitted a man to mourne a day, but a woman a yeare. Again, let vs also remember that which Christ saith to the women, That we weepe not so much for them that be going or gone out of the world, as we doe for our owne sinfull liues. And if we looke well to this matter, wee shall finde wee haue a great many friends dead, whom let vs lament, that our pitiful teares may raise them vp to a righteous life. Alas, all that liue in pleasure are dead being aliue, and so dead, that they are transformed and transanimated to beasts; the gluttons to the monster Gulons, who neuer leaue till one of them deuoure a whole Oxe, although it self be much lesse: yet to fill his appetite about his belly, hee euacuateth his fulnesse, by pressing his body betwixt two trees: and so doe the gluttons and beasts of this age, eate and drinke, and then empty themselues by vomiting. And as the Gulon hath in it no vertue, but to deuoure, and that by subtiltie: euen so haue many of our friends no grace, but policie to get, whereby they may feede their bellies. These shall weepe like *Esaie* for themselues, but let vs lament them, as a virgin the husband of her youth. *The meate offering and the drinke offering is cut*

off

off from the house of the Lord, the Priests the Lords Ministers mourne Now the Prophet goeth to shew more reasons to induce these people to a generall mourning: first, because the worship of God is violated by reason of the famine, and their brethren the Lords Ministers are in mourning: yea, the earth it selfe mourneth, for both corne and oyle and wine haue failed. And therefore first of all in the coherence of this reason with the former exhortation, that they should mourne because the meate-offering and drinke-offering are cut off from the house of God; that is, the ordinarie worship of God is abated and abolished: the Prophet doth thereby teach vs, that hee cannot bee a true and vnfeigned godly man; nay he is not worthy to liue in the Lords flock that sorroweth not the neglect of the Lords seruice, whether it bee by famines, warres, or sicknesse, or idlenesse, although the last deserueth rather to bee punished than to be lamented. We may reade this practise of or in the Israelites, When they wanted the Arke of God without which they could not sacrifice, they lamed it grievously, *for it was absent from them twenty yeares.* And this is the thing which will trie whether there be any sparke of grace within vs, to behold those times when Religion goeth backward, declining as the Sunne doth toward the euening: What heart of flint will not shed abundance of teares, when there is no foode for the soule, nor instruction for the minde, to see the churches emptied, the pulpits defaced, the faithfull scattered, and all exercises and meetings for religion viterly abolished? Looke on it my deere brethren I beseech you, wee may sorrow as *Nehemiah* did, because men doe willingly suffer the Lords building to decay: even in our time may wee see the congregations thin with hearters, and true deuotion colde with professours: in many places preaching is put out, and prattling entreth in the roome thereof. O how wearie are the people of preaching in all places! they are hardly gathered to the churches; being present they are as hardly kept in their places; but when they

He cannot
feare God
that sorrow-
eth not when
religion faileth

1. Sam. 7. 2.

*De ciuit. dei
lib. 6.*

*Dantur propa-
tula pudendis,
secreta laudan-
dis: theatrum
multos habet
spectatores, tem-
plum paucos
auditores.*

** Lam. 2. 5. 8.*

*Extrema reli-
gionis sunt pro-
fanitas & lu-
perfitio. Strigel.*

are gone, they vomite vp again whatsoeuer they haue heard: we may say of them with *Augustine*, Comelines is covered, shame is opened; euill getteth many beholders, but goodnes hath very hardly any hearers.

7 The reasons of this doctrine are these; because * in that time the Lord sheweth himselfe to be an enemy. And who is he that will not sorrow, knowing that the Lord is his enemy? would he euer fall out so farre with his owne people, as to suffer his owne glorie to be darkned, were it not because hee hath kindled his wrath against them? Euen as a Lord in this world taketh from his seruant his office, his cognifance, and in the end turneth him out of his doores, because he hath displeased him; so dealeth the Lord with vs when hee maketh men colde in his seruice, and weary of his Gospell. O my beloued, now, I feare, is the Lord an enemy vnto vs when he suffereth such abuses, and abusers of his goodnesse to liue among vs. Poperie beginneth againe to grow ioufully out of the earth in the Lords fields; Atheisme priuily stretcheth his selfe as the Iuie doth about the Oke: the Ministry groweth careless, the people waxeth wanton; the rich men are idle; and the poore men are ignorant of the Lords seruice. Are not these sufficient tokens that the Lord beginneth to bee an enemy vnto England? O mourne therefore as a virgin girded with sackcloth for the husband of her youth. See wee not how the world winneth vpon the possessions of the Church? if we haue a vnitie, then bringeth hee in securitie; if there be diuisions, then brocheth hee many blasphemous heresies; if we agree among our selues, he maketh the world to hate vs; if we please the world, our owne brethren suspect vs; if we haue great gifts, then are we enuid, if we haue but small gifts, then are wee despised; and thus with nothing are all men pleased, and the Lords busines is still deferred. Surely this will make the Lord fall out with vs, and be our enemy, for euery one thinketh that his own dislike is reason enough to bee absent from the Lords presence: And if there bee any that loue the Lord Iesus, let them

them before hand sorrow that his second comming shal find no faith on the earth.

8 Let vs therefore cast downe our selues as the Apostle wiseth vs, Endure afflictions, and weepe and sorrow ; let your laughter bee turned into heauines, and your ioy into mourning ; now is the time as *Jeremie* said, *that wee gine glory to the Lord before hee bring darknes, or euer our feet stumble in the dark mountaines.* Let vs behold as in a watch-towre this enemye of the Church marching neere at hand ready to fight against our saluation, to poison our faith, to abolish the Scriptures, to silence the preachers, to distract the people, and to roote vp againe the foundation which the Lord hath builded. This let both Prince and people, clergie and temporaltie lament with all speed, and without alieasing. That the bane of Religion is already receiued, and the foundation of darknes is already laide, the workemen of iniquitie are building vpon it : wee cannot hinder, but wee will pray against it ; we cannot roote it vp, but wee will set the fire of the Lords word to burne it ; we cannot deface it, yet we will lament it. Mourne O ye elders, that your posteritie shall be thus endangered, that in your daies ye haue seene the Lord a friend, and an enemy to vs, that you haue suffered the decay of that which all the world can neuer build, that you haue so laboured to build your owne houses and names, and haue rooted vp the walles of the Church. Weepe O young-men for your selues, and for your soules : for your liues shal smart for your pleasures ; and I am afraid that the blood of your hearts must cleanse the wickednes of your times. Crie out O children, that you are deputed to haue but the reuerfions of the truth, which your elders deuoured, and leaue you nothing but pay those debts which they owe for their iniquities.

9 *The meate-offering* ; All the offerings which were sacrificed in the olde lawe did betoken Christ to be sacrificed for vs, vnto the which there was to bee added as the Lord commanded, a meate-offering of fine meale and oyle, and a

Use 1.

Iam. 4. 9.

Ier. 13. 16.

Num. 15. 4. 5. 6.

God will punish sinne although hee take away his owne worship.

Psal. 78. 60.
Lam. 2. 16.

Reason 1.

Jer. 7. 3. 4.

drinke-offering of wine, without which there was no offering, no sacrifice: so that in this place when hee saith the meate-offering and drinke-offering are cut off from the house of God, hee meaneth by one part the whole worship of God to be intermitted. From whence we may note this, that God hath so great regard to punish sinne, that rather than it shall escape scot-free, he will discontinue his owne worship. More plainly, men know that so long as they keep the worship of God and the pure outward profession of true religion, no great nor generall change of state or iudgement of God shall ouerturne them; therefore the Lord will take away his word, his worship, his truth from among them, which are the charrets of Israel, and the guard of the church, that he may more freely take vengeance of our sinnes. Thus may we reade he dealt with Israel. Now consider I beseech you, what refuge can wee haue against the Lord, or what shield to couer our sinnes: why? you will say the Lords mercie; but how if mercie haue been offered, and been refused? and so the date thereof for our good be expired. Yet you will say *his mercy endureth for ever*: but I may answere you that he so little regardeth mercy to men, and seruice to himselfe at sometimes, that he taketh away all signes of his fauour, all tokens of his presence, all comfort of his word, and commoditie by his worship, and so let vs feare in England, least we be so serued, and rather ruled: and least the time come that we may say, heere stood a Church, there was the Gospell preached, once we might safely professe the word of God, but now we are excluded.

10 The reasons of this may be these: first, because the people so long as they say, *the temple of the Lord, the Gospell of the Lord*, so long they are obitinate in their sinnes, and wilfull in all manner of wickednesse. And for this cause to take away their shroude, that they might cast away their vaine confidence, the Lord spareth not his owne worship, to shew vnto vs, that hee also will not spare our liues. This might be vrged to the vttermost for these our times, wherin
there

there are few that will crie, the temple or the Gospell, but amongst those few which vrge the bare name of religion and reformation, how many are there that lue riotously, and walke licentiously, pitifully troubling the world with their lusts, and the Church of God with their workes? but let vs beware least both they and others cannot say the temple, but that we had religion in England. Secondly, another reason may be this, because we take not the true course and lawfull way, to keepe the worship of God among vs. *The Iewes* (saith the Apostoll) *haue stumbled, and lost the law of righteousness, because they sought it not by faith*: so when the Gospell shall bee offered, as to the Iewes, being not rightly receiued, it is again withdrawne, that they may say it was once among vs. I feare me my beloued, that wee haue resisted the law of righteousness this way, as much or worse than the Iewes, for we haue intreaties of peace, euery one speaketh and writeth what he pleaseth, whereby some are stumbled, many are hindred, and others are discouraged; and what remaineth but that all should be vtterly turned out of the way? This is the true cause of the losse of all Gracia and Asia, and the parts adioining, the increase of the Turkish superstition, because the true doctrine of Faith was lost among them, and besides a materiall crosse, the Masse and Images, inuentions of their owne, there was little religion, or any externall note of Christianitie among the multitude. And since that by the preaching of Faith which began in Germany, God hath somewhat curbed the Turk, and raised him vp more potent enemies in the East, then he had since *Tamerlanes* times, I may note it to the world, that he shall not stand in greatnes if the Gospell may preuaile in Europe, which now, to the grieve of all good hearts, is persecuted both by Turke and Pope.

II. Now let vs come to some vse of this doctrine, Will the Lord so punish vs to take away his worde, his worship, and his Gospell from among vs? Verily some will say, that is our desire; wee shall follow our pleasures more freely,

K 2

delight

*In nos etas ultimauit Eros
diua sorte creatos, peioraque secula ferri.
Rom. 9.32.*

Vse 1.

Ierem. 6. 21.

Consider what
befell ierusa-
lem, when all
the christians
were gone to
Pella.

A great iudge-
ment to see
the publike vse
of religion
violated.

delight in our sinnes more sweetely, and saue much money which we impart to religion. Stay a little, I pray you, how if a famine come and remoue it, as here it was? or how if the sword come and driue it from you, as it hath in other places? thinke you then to be so well eased of the Gospell, when you shall goe from a sweet Church to a stinking prison, and in steede of a preachers reproofe, you shall endure an executioners rod? Nay but take this with you, whensoever the Lords worship is intermitted, your liues shall not last; and if they doe, you shall wish rather to die. *I will saith the Lord, lay stumbling blockes before you, the father and the sonne shall fall, the neighbour and the friend shall perish.* Here is the calamitie which commeth by the remouing of the Lords worship: it costeth much blood, it bringeth much woe, it curseth many soules, it shaketh the world, darkneth the sunne, it troubleth the waters, it maketh God mercilesse, it maketh men helplesse, it maketh the church comfortlesse: the present times smart for it, the next age weepeth for it, but the last daies shall answer for it: the liuing shall bee troubled, the dead shall be defiled, and they which are vnborne shall repent it; and to conclude, if euer we liue to see the Lords word and worship taken from vs, we shall haue a heil of the world, a wildernesse of the church, crueltie in steede of curtesie, beastlinesse in steed of humanitie, and all impietie in steede of christianitie.

12. *From the house of God.* That is, from the publike place appointed for the worship of God. What then, might some say? if we cannot in the church, then we wil in our houses, & we can serue God as heartily in our parlors, as we can in the temples: yet for all this (if it could be so) the Prophet complaineth that it is so, I meane that the Lords house is vsfrequented. From hence note this, that it is a grieuous iudgement of God, when the place dedicated to his seruice is not viued therto, but lyeth either waste, or else otherwise applyed. If men come not to the churches, as the Lord appointed, being in prosperitie, it calleth for vengeance; but in aduer-
sitie

fitie it betokeneth a iudgement. The Lord threatneth the church of Ephesus, to take away the candlestick from them, whereby hee sheweth the last and greatest plague that can come vpon a citie, which is the laying waste their congregations. The which thing I would to God I could driue into their hearts, which make as much account of the churches as they doe of the tauernes, and are as diligent to come vnto them, as the thecues to the prisons, Alas my brethren, what harme haue you receiued by following the Lords courts, and assemblies of the Saints? that your presence forsaketh them, your soules forswearth them, and your liues are more strangers therein then *David* was at Achis, or the Pope now in England: is it a iudgement to come and not to finde them, and not a plague neither to come nor to finde them? Thinke you not being gentlemen and wealthie men, whose deuotion will not abide a showre of raine, that if you missed but a childe of your owne in your house, that you could endure it, and not bee sorrowfull? how then shall the Lord endure your obstinate and rebellious absence? seeing hee loueth it more dearly then a woman doth her sonne, and therefore tendereth our presence most fatherly: Beware least it be said of you, they went out from vs, because they were not of vs, and they that gather not with vs scatter abroad.

13 The reasons of this doctrine may be these: because then the name of the Lord is forgotten, It cannot be, but out of sight out of minde, as the common prouerbe goeth, and therefore when the churches are not frequented, and there is no publike remembrance of the Lords workes, the Lords name must needs be forgotten. Wee haue (I graunt) some profit by our priuate assemblies, our families; but if once the publike places be neglected, then farewell religion. Prayst thou in thy family? doe so in the church; instruct thou thy family? bring them also to the preachers: hast thou a little church in thy house? ioine them also to the great church in the congregation, that there they may learne the wonderful works of God: for when preachers are banished,

Psal 74.4.
Reu. 2.5.

Deut. 32.18.

2

Deut. 12. 5.
1. King. 8. 19.

Use 1.

Isay 2. 2. 3.

Churches are emptied, Congregations rased, hearing despised, the places dedicated to the Lords worship violate, keep what order thou canst in thy family, yet will religion and Christianitie be soone forgotten. Another reason of this doctrine may be this, becaule when these publique meetings & places be barred vp, then there appeareth no church of God. What calamitie is it to see the sunne darkened, the earth couered with water, and the moone with clouds? So is it when the face of the Church cannot be seene in the congregation: whereby men may learne how odious is their sinne which keepe away themselves, and their seruants, from publique praying and preaching: What do they else but obscure, and put out the very Church of God: they disgrace their owne mother, and forsake their fellow-members, by putting out themselves from our meetings? How shall vvee accompt them of the Church which come not to the church, or rather how shall we say that they are God his children, when they darken the spouse of Christ, and giue occasion to the common enemy of saluation to reioice against the godly, and aduance his banners aboue our castles.

14. The vses which wee must make of this doctrine are these: First seeing it is a most grieuous plague of God to haue the Churches void of his seruice, then let vs runne and flock with all diligence, vnto the congregation of the saints, the meetings of the godly. This is the most assured token of the Church of God, when the people come together to heare the word: and this is a comfortable argument to a mans owne soule, that in this life he was ioyned to the Church militant; and therefore they shall be of the Church triumphant. Oh how can they look euer to come into the heauens, which in this life neuer come into the temples, nor outwardly obey the Gospell! Therefore if euer you will come into ioy, and enter into euerlasting pleasures, ascend vp to the house of God, there dwelleth the Lord, you may see him; there soundeth his word, you may heare it; there is giuen the spirit, you may receiue it; there are gathered the godly, you may be

be with them; and there beginneth saluation, you may obtaine it. If you be high, steepe downe to it; if you be base, arise vp to it; if you be rich, ride to it; if you be strong, walk to it; if you be lame, be carried to it; if you be blinde, be led to it; if you be sicke, long to be in it; and if you be old, euen there desire to die. Runne (I beseech you) with speed, goe with ioy, labour with pleasure, and desire with zeale to be ioined to your Saviour. They which forsake it, God will forsake them; they which despise it, God will despise them; they which embrace it, God will receiue them. Let not any thing (I beseech you) keepe you from the Churches, seeing you would haue nothing keepe you from heauen. Liue with the Church, pray with the Church, suffer with the Church, and die with the Church. As all the Angels appeare before God in heauen; so must all the Saints appeare before him in earth: they which are missed, are excluded; they which are present, shall be blessed. Another vse which we must make of this doctrine, may be this, that it shall be good for vs, not onely to visite the Church; but to continue in the assemblies with all diligence. Everlasting is the commendation of *Anna*, which continued in the temple seruing God day and night: and so we reade that the Church continued hearing of *Paul* till midnight. It is a thing most strange to see men, not onely negligent to come to the Church; but also being present, they are impudent to depart out of the Church: and who are these, but those which come seldome there? for by reason thereof they haue least taste of spirituall hunger, and so are soone wearie of spirituall foode. Abide therefore in the Congregation, for there is alway something behinde worth the learning; and when all is done, yet tarrie for the blessing, as the people did for *Zacharie*. Come (I say) with a continued diligence, and omit not one time, especially vnto that Church whereof thou art a member, whensoever praier or preaching calleth for thee. Be assured of this, the ofner thou comest, the more thou delightest: and the more thou art absent, the lesse shall be thy comfort. If thou wouldst

Luke 2.37.
Act. 20.7.

Luke 1.37.

*Maximianus,
Malchus, Mar-
tinus, Dionysius,
Serapion & Con-
stantinus in monte
Cæleo conclusi,
iussu Decii ibi
diu vivere, ne-
que exitum,
prebant, q. d.
Christiani se
debant exerci-
tis.*

The ministers
are the first in
any danger.

1. King. 19. 10.
- 11.

wouldst say with *Danid*. O Lord *how sweet is thy word un-
to my mouth*; thou must also first sing with him, *all the day
long is my study therein*. If we belong to the Pastor that preacheth not the word; then also damnation belongeth to the people that heare not the word. By vse thou shalt thinke a day too little for a sermon, and a yeere too little for a prayer. By continuance thy hard heart will be softened, and thy wicked life conuerted. A woman married to a stranger by familiar and daily conuersation, groweth into great loue, where was great dislike: so shall thy soule being married to our assemblies which it abhorreth, in time to come delight in them most cheerefully, which it loathed most wickedly.

15 *The Priests the Lords Ministers mourne*. The better to perswade the people to lamentation, he bringeth in the ministers to moane them; shewing that their pastors and spirituall Fathers were already in teares, for this calamitie; and therefore also they must follow them. By this we may note, that the ministers are alwaies the first that come into danger. If there be afflictions, they are first apprehended; if there be famines, they are first oppressed; and if there be warres, they are most spitefully handled. There were siuen thousand good men in Israel: but the Prophets they were slaine, and *Eliab* being left about all other, was most of all endangered. There were many faithfull soules in Iewrie, at Christs passion; but him alone and his Apostles did the Jewes persecute and crucifie. So that hereby we may appeare to be of all men most miserable. The world doth much enuie our honour, our liuing, and our estimation, and our names; inso much as there is not any which hath not bene, either enriched by our demelnes, or conuerted by our sermons: but they hold vs in exceeding hatred. Well, in this we will say with *Jeremy*, *This is our portion, and we will beare it*. By this then let them know which are entred into our calling, or purpose to put on a preachers gowne, that his life must bee full of danger; his danger full of cruelty, and he alwaies the formost in any trouble.

trouble: I will (said the Lord) make you to bee hated of all men for my names sake. Wouldest thou be a minister of the Gospel? thou desirest a worthy worke: Know then, if thou liue in peace, thou shalt be enuied; if in warre, thou shalt be derided; if thou bee rich, the world will murmure at thee; but if thou be poore, then it will tread vpon thee: Thinkest thou to liue easily? thou deceiuest thy selfe; thinkest thou to liue in mens fauour? thou deceiuest thy soule: hopest thou for maintenance? beware of flatterie; lookest thou for friendship? thou shalt receiue enimitie. Thou must bee a seruant to seruants, thou must bee a slave to base mindes, and an open marke for wicked tongues. Thy owne shall be withholden; thy doctrine vpbraided; and thy life, liue thou neuer so warily, shall be endited. Wilt thou please men, thou shalt displease God; wilt thou please God, thou must displease men; if thou speake, thou shalt be controuled; if thou bee silent, thou must bee reproched; if the world laugh on thee, the Lord will laugh at thee; if it frowne, then thou art first in danger.

16. The reasons why this should be so, are these: first, because in them the Lord doth punish the whole people. *I will strike the shepherd, and the sheepe shall be scattered*: If the pastors be good, they are troubled for their people; if they be euill, they are troubled for themselves. A good man was wont to say, that of all creatures a good minister was the best, and a bad minister the worst: Therefore they are sometime troubled for the peoples cause, yea sometime by the people, as Christ died for the people, and yet was put to death by the people: And the cause is good, for if the pastor let any people perish, their soules must bee required at his hand; so if a good pastor bee molested of a bad people, not his word but his blood shall bee reuenged on them. So then we are not alway sued for our owne debts, and imprisoned for our owne obligations, but being pledges and hostages, or rather sureties for other, for their cause, that is, for our peoples cause are we tormented. Again, how fearefull are those

Zech. i 3-7.

Ifay 36.

Non possunt esse
expugnatores
morum nisi
prius extiterint
expugnatores mo-
rum.

Vſe 1.

Ier. 25. 29.

those places to be considered, where it may be said as it was of *Rachels* children: that Preachers & good Pastors were, and are not: you shall haue some gentleman or ruffian, or carnall companion, reioicing that hee was the meanes to send their Priest packing, and to deprive their Pastor of his living: So did *Rabsakeb* bragge of his crueltie, as these wicked and damnable wretches of their impietie: they haue brought the blood of the Lords Prophets vpon their owne heads, and the head of their neighbours, and let them assure themselves it will be reuenged.

17 Another reason of this doctrine may be this, because if there be any perplexitie, God doth want his honour, and then the ministers are filled with danger. If men bee sicke, for vs they send, where by contagion we are infected; if men be imprisoned they come not at vs; if they be souldiers they serue the campe and not the Lord; so that as *Augustine* said, they cannot be the ouerthrowers of a Citie, except first they ouerthrow all ciuilitie: So that when the Lord is abridged of his right, wee must not account it strange to be abridged of our libertie; we are not better than our Fathers, yea than our Sauour, who being b. of all was taken before his disciples, as we must be before our flock. The vies which come from this doctrine are these; first, that wee thinke not that they alone which beare the place of God before his people, to informe them in the way of godlines, shal lue in this danger, or that those people are most miserable, which endure most aduersities: but as the Prophet speaketh, *If God plague the Citie or person by whom his name is called vpon, how shal other men thinke to goe free? nay, rather than that should be so, his sword* (saith the Prophet) *shall destroy all the inhabitants of the earth.* Thinke not that your estate who are gentlemen or rich men, or secular men, or peraduenture carnall men, for all this, is better than the spirituall mans calling; if it go not well with vs, how can it euer long continue well with you? no verily; no more then when the Captain wanteth his pay, the souldiers are well satisfied. Look vpon the whole course

of

of the world, and you shall finde them to be most wretched that are most secure; and most damnable that liue in smallest danger. Most wicked Iulianistes scoffe at the ministerie, because they are contemned of the greater sort, and they say, they must lay load on the Clergie, because they teach other men to bee patient: but if this were a good reason, then might seruants set their masters to labour, because they exhort them to diligence. How vniust is it that we which are borne to miserie for the peoples sake, and for the Lords sake, should haue our miserie to be increased, as it were, by our owne children whom we haue fostered in the church? Goe on you scoffers and most accursed Atheists, when wee are in sorrow, yee liue in ioy; when we are reuiled, you are regarded; when wee are impouerished, you are enriched; and therefore when wee are in danger, you shall be in damnation.

18 Another vse which we must make hereof is this, that we must not auoide the ministry because it is full of danger¹, no more than men auoide the sea because it is full of rockes; or else abandon husbandry because it is full of labour. The crowne of a good minister is inestimable, as **Paul* sheweth. From hence forth there is laide vp for me a crowne of righteousness, which the Lord the iust iudge will giue vnto me: If men will weare & winne this crowne, they must first fight that good fight which the Apostle speaketh of in the former verses. So that now let vs not reason our case in this manner; we are of all men most miserable, our bodies are weak, our studies are tedious, our labours are greuous, our liues are odious, our welfare is dangerous, and before all we goe to the wall: Who would bee a Minister to endure all these? Nobles will scorne him, the gentrie will abase him, rich men will enuie him, and the poore must speake against them: he must eate their leauings, he must weare that they refuse, he must abide that which they offer, and he must mourne when they are ioisfull. Oh be not discouraged, but come into the Lords haruest speedily, thy health shall be increased, thy paines

Speciosus quidam, Diaconus in Ecclesia Cathanæ, ministerium reliquit potius quam uxorem, quod Ecclesia non opus habuit, laudatur a centuriatoribus.

Cent. 6

** Tim. 4. 8.*

2. Cor. 3. 14.
1. Thess. 2. 1.
1er. 1. 19. 20.

paines shall be well payed, thy pouertie shall bee enriched, and thy reprochfull ignominie shall be turned into crownes of glorie: thy teares shall be sweeter than wine, thy want shall be more tolerable than wealth, thy labour shall bee more easie than pleasure, and thy death shall be more acceptable than life: feare not to take vpon thee a Ministers cailing. Euill words are but winde, euill men are but chaffe, euill wealth is but rust, euill ioy is but sinne, and another cailing is but base. *Christ triumpheth in thee, thou shalt reioice in thy flocke*, and the world shall be subdued by thy word, the actes of God shall be in our mouth, and a two-edged sword in our hands, to pronounce sentence against Kings, and iudgement against Angels.

The tenth Sermon.

Verse 10. *The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried up, and the oyle is decayed.*

I.



OW the Prophet sheweth the cause of that doctrine in the former verse, why the worship of God was laid waste; because the field is wasted, and the land mourneth that it is barren; the corne, wine, and oyle are all destroyed. The which thing being so, out of this verse wee first of all note, that God giueth vs these fruits of the earth to worship his maiestie therewithall. According to the Prophets saying, *Let the people praise thee O God, let all the people praise thee: Then shall the earth bring forth her increase, and God, euen our owne God shall blesse vs. God shall blesse vs, and all the endes of the earth shall feare him.* So that men must turne themselves, and looke vpon all the creatures of God, which will tell them to their face they must

Psal. 67. 6. 7.

God giueth
fruits of the
earth for his
worship.

must serue God the better for them : what groweth in thy field which singeth not this song? the naturall herbe, the planted corne, grasse growing, foode for cattell, and all other things teach vs more earnestly to serue the Lord. And for this cause ought we onely to possesse them : for assuredly if men doe couet after much land and many fieldes, & plant much corne and many fruits, onely that themselues may haue much to serue them being aliuē, and leaue much for their children being dead, they are those that the Lord threatneth a *woe vnto by the Prophet*. They haue not these things for the Lord, but these things haue seised on their hearts for the diuell: vse therefore thy wealth not to liue in pleasure, but in religion; not in pride, but in godlinesse; not in honor of men, but in the Crosse of Christ. And as an olde man hath his staffe to stay him from falling, because he is weake : so doe thou possesse those things to stay thee vp in Gods seruice : Because thou art forgetfull, let thine inheritance remember thee of heauen; let thy purchase remember thee of regeneration; let thy fruits remember thee of thy life; let thy haruest remember thee of thy death; let thy store remember thy soule, and let all remember thy poore brother.

2 The reasons of this doctrine are these : first, because the most prophane and wicked idolaters thinke, that the onely cause of multiplying the fruites of the earth, is for the worship of God; and therefore who but Atheists can deny the same vnto him? for he onely it is that maketh them to grow, and blesteth all our stores; and therefore most vnthankfull wretches are wee, if, for all, we should render him none againe. And this is much to be feared, that the little regard which is had hereof in our land, is the onely cause why our former yeeres haue brought forth no greater plenty : for if we generally regard the multitude, we shal finde that those which haue the greatest fieldes, the largest barnes, the widest patrimonies, and most store of riches, haue and doe make most bolde with the Lord, and come
least

Isay 5.8.

*Reason 1.
Ier 44.17.18.
19.*

least into thy presence, which thing the rich people of Italy found, when by the breaking of the mount Vesuuus in the yeare of Christ 504. there came out such abundance of fire, that consumed all their corne, so that they were forced to sue vnto their king *Theodoricus* to release their yearly tribute. Princes haue right in tributes from their people, but if we rest in the confidence of man, & consider not what we owe vnto the Lord, so the ministers of Princes, and the men of this world be satisfied, we care not how we runne on score with Iesus Christ, then commeth he and taketh away all, becaule we serue our pride, our ease, our lusts, with those things which are appointed for religion, Christ and the Gospell, that if nothing will make vs, yet nakednes and penury may enforce vs to confesse, that both first fruits and tenthes, beside many other offerings, are the iust rents and reuenues of the Lord. Another reason of this doctrine may be this: because these benefites are the promised blessings to them that loue him. Which ought evermore to put vs in minde of our loue to God, that wee might loue him more and more, and so receiue of him more and more abundantly: let vs I beseech you, consider our estate, and not fall away from our first loue; for seeing wee haue had in former times greater plentie than now we haue, let vs know for certainty, that our store is lesse, because our loue is lesse. When the Gospell came first among vs, how ioitully did we follow it, and how diligently heare it, insomuch as the preachers being but few, wee would haue giuen them our owne eyes (if it had bene possible) to doe them good; but now we are as weary of them as the Israelites were of *Moses*, when they would haue stoned him: & therefore then were we filled with loue, and with plenty; but now wee are emptied of godly care, and plagued with mortall want.

3 The vices which arise from the consideration of this point are these: first, that we desire of the Lord to haue pittie and care for our land which is wasted, and to cast his eies to our poore and penurious time of famine and dearth. For

alas

Dent. 10. 12. 3.

Exod. 17. 4.
Numb. 16. 43.

17th 1.

Dent. 11. 12.

alas our miserie groweth so great and incurable every day more and more, that wee haue great cause to feare least his long suffering turne into wrath, and our pinching famine into death. Who hath beene cast downe thoroughly not for a day, but for a yeere in this occasion? surely few or none, and therefore is the Lord as a stranger among vs, and as one that carrieth but for a night. O my deare brethren, let vs at the length yet learne the true and right way to remedie our euill, and to encrease againe the fruites of the earth; how haue our pastures been drowned, our meddowes ouerflowed, our corne blasted, and our tilled land made barren, in so much as wee may see, or might not long since haue seene, how the hilles and mountaines wept soorth whole streames of water for their barrennesse: Let vs follow their example, and bee ruled by their line to doe the like for it, as it hath done for vs. It is not wee see in the planter or in the waterer, but in the Lord that giueth the increase of him; let vs entreat this blessing that his hand may bee stayed in time before all be left destitute, and the face of our countrey like the land of Sodome; let vs labour in prayer as wee haue done in tillage; let vs bestow as much cost in supplication to pacifie our glorious God, as we haue done in husbandry to amend our barren land: if he say but the word, all shal be remedied. Oh, let vs powre forth words, and liues, and hearts, and soules, that this may be remoured.

4 Another vs hereof: seeing these creatures, as great crops of corne, large fields, and other things, must onely serue vs that we may serue God, then how fearefull a thing it is to abuse any of these, whereby both the worship and workmanship of God are defaced, therefore the holy Ghost admonisheth, that wee destroy not the worke of God for meates sake. Some surfer in their abundance to their death, other disfigure the good shape of their bodies, through pride and vanitie, such as are yong gallants & gentlewomen, and the more they haue received, the more they haue abused; some in their ease and idlenes are growne like tuns in com-

L

I adde hereun
to the great
Frost in Anno
1607 which
killed almost
all the winter
corne in the
land, wherein
the waters be-
came like
brasse or thick
glasse, for ma-
ny weekes to-
gether.

2

Rom. 1.4.20.

passe,

passe, being vsfit for labour, vnprofitable to any goodnes,
 and vnworthy of any blessings. The labouring mans estate is
 much to be commended, though it be poore yet it is happy: he
 is an Image of *Adam* created so worke, he is an Image of
 God created in righteousnes, and the Image of Christ created
 for calamitie, his health is maintained by labour, his body
 is refreshed with rest, his minde is renewed with religion,
 and his life is studious of the Lords worship; his hungry
 morsels make him more thankfull to God than the great
 delicates of the rich; his bare bread and water or smal drinke
 giue him more healthy nourishment, than the fowles and
 dainties of the other; his life is wearied with labour, his
 minde is prepared for God, and his soule is ready for rest.
Alphonfus a king of *Arragon* beeing blamed for labouring
 with his hands, by one of his friends, answered diuinely *nun-*
quid regibus frustra, deus dedit manus? What did God giue
 hands to Kings in vaine? In vaine are all things that serue
 not pietie, therefore *if riches increase, be not vaine, but labor:*
 for *Adam* in innocencie must til the earth, and *Adam* being
 cast out of Paradise must labor in sweat: & as the *sparkes flye*
vpward so is a man made to labor. Let vs all liue in this travel
 that we may die in this maner, let vs keep vnder our bodies &
 lusts, as we refraine a yong colt, and let moe bridles of absti-
 nencie and sinceritie cutte shorter all our pleasure & vanity.

Iob 5.7.

We cannot
 perfectly with-
 out sin serue
 God in this
 life.

5 Another doctrine which we may gather out of this
verse, may be this, that seeing the creatures of God doe call
 vpon vs to worship him, and therefore they be helpers vnto
 vs therein, wee gather that our worship of God in this life
 cannot possibly be absolute and perfect: that we should bee
 alway like affected and obserue time, place, order, and
 zeale in our religion; for here vvee see that the worship
 of God was violated, because the fruits of the earth ceased;
 our knowledge of God is obscured by natural ignorance, our
 time is omitted through sorrow, sicknes, care, and worldly
 busines; our hearts are hindered through feare, loue, ioy,
 pleasure, vanitie, and temptation, & a thousand other waies

shall

shall we finde that all we can doe in the Lords seruice is but in part as Saint *Paul* prooueth, how wicked are the bragges of them that boast of their vprightnes, whereby they serue the Lord, thinking that there is nothing but of themselues they be able to performe it. But we must know that the greatest Doctor, the learnedst Preacher, and the painefullest Hearer cannot comprehend, or teach, or learne whatsoever is requisite to our saluation, no not the whole Church of God togither: so that if you looke vpon all that is to be done of a faithfull man, you shall finde many vnwilling and ineuitable slippes and fals in the purest obedience of all men. The Church of God hath felt and complained of this misery in all ages: that she could neither doe as shee would, nor performe what she ought to the Lords obedience. For if we be rich and neuer so godly, then wealth hindereth vs; if wee be poore, want oppresseth vs; if we be magistrates, gouernement doth let vs; and if we be seruants, worldly obedience doth stay vs. So that as it cannot be, but that in the purest corne there will grow some weedes, so in our holiest worship of God, there will appeare some wants. *Danid* could not worship when he was at Gath, and the Saints of God although they haue willing mindes, want power and meanes to accomplish their desire. And therefore let vs not bragge, but confesse as our Sauour saith in the Gospell: when we haue preached our whole life long, and prayed with neuer so entire affection, and laboured with neuer so great diligence in the kingdome, *that we are vnprofitable seruants*, hauing left moe things behinde which wee ought to haue done.

6 The reasons of this doctrine are these: first, because that we should neuer leaue of labour more, and to increase farther and farther so long as we liue in this world, as the Apostle said of himselfe. The which lesson I would to God were oftner learned, and better followed in our daies, wherein men thinke if they haue done a little seruice on the Sabbath day, they hold themselues contented for the whole

1. Cor. 13. 9 10.
Opera iustificato-
rum non modo
verè & propriè
iusta dicque gra-
ta sunt, sed etiam
ad eò perfectà,
nullique pecca-
tis inquinata, ut
ipsi iusti legem
dei perfectè per
hæc imp'eres, seu
iudicio dei ex-
actè respondere,
censeri di sunt:
Bellar. de iustif.
lib. 4. cap. 10.

Reason 1.

Phil 3. 13.

weeke following; and hauing gotten a little knowledge of the common profession, they are satisfied and trauell for no more. Oh how strange is it that men are neuer satisfied, and haue their fill of any thing, saue only of religion, the which presently cloyeth them, because they thinke it is no part of their dutie to bestow their daily labour in some part of godlines. When a poore silly country man and an ignorant seeth any workmanship strange in grauing or painting, which sheweth pleasant to the eye, hee presently conceiueth that there is no such worke in the world: but when a more excellent worke-man vieweth the same, he being his craftes-master perceiueth in it many faultes. Euen so if we content our selues with the praises of the ignorant multitude and the blind skill we haue of our owne deuotion, God himself, the worthiest, skilfullest, wisest, and truest Iudge of all mens actions, wil come and find many faults in them, and then where is our vaine perfection? for fasting, watching, prayer, hearing, preaching, giuing, yea, and wilfull pouertie (if any such thing be commanded) are not perfection: but the instruments whereby we aspire to perfection, for after we haue done all these we die, or else we cannot bee perfect. I know this doctrine will please them well; that no man can worship God perfectly, and therefore they will worship him sparingly and coldly: But they must know that there is not any man, which hath his perfect health, and yet hee liueth and moueeth, and groweth in stature; so there is not any mans religion absolute, yet it must strue and labour for perfection, as a sicke man doth for health. Another reason of this doctrine is this, that considering our imperfection, through the sin of our natures, we should more earnestly desire to be with Christ, for he that is weary & cannot go as he would, yet he hath this in his wish, to desire it: so let vs the perfection of the worship of God. Whereby we may note that there is not any thing that may moue vs to loue the being in the world: the world it selfe will hate thee, if thou be a Christian why shouldest thou desire to liue therein?

thou

*Altior professio
virtutis, et o-
rcm debet tenere
viam viuendi.*

2

Phl. 1. 23.

thou canst not know the maiestie of God, thou shalt not feele the loue of Christ, and thou canst not enioy the end of the faith. If thou wouldest haue the wish of *Dauid*, to liue and to declare the workes of God, yet it shall bee better to die that thou maist liue in the glory of God. In this life thou art sometimes sicke, carefull, heauy, hated, oppressed, enuied, and hast but a litle comfort of God, because thou canst not professe him but a litle. therefore desire the other, where friendes and ioies, and health, and loue, and peace, and comfort, shall bee euerslasing, and thy worship most absolute without sinne or ceasing.

7 The vses which arise of this doctrine are these: first, that although we can neuer bee absolute in this life in God his worship, but we shall haue as many les as wee haue houres, yet let vs not cease to lament them, and to desire their absence: when *Dauid* had bene long absent from the place of the Lords seruice, he cried out, saying: *How long shall I dwell with Mesech, and be constrained to abide in the tents of Kedar?* why might not *Dauid* thinke that it was not his fault but his enemies rage, that did constrain him to that neglect, because he was banished from his people? Indee he is apparant, he knew it well enough, yet least hee should be contented with his miserie, he calleth to God for a remedie: so although wee dwell in sinne, and liue in a thousand wants of bodies and soules, because they cannot be remooued in this life, yet let vs not rest contented herewith, but lament this mischiete: that we must to doe, and desire a speedy release. Art thou lodged in thy chamber through sickness, or banished from the company of the faithfull through persecution, or kept away by imprisonment, or hindred by hard Parents or Maisters, or molested through pinching puerie? all which thou canst not auoide; yet that the Lord may know, and that thy soule may liue, desire to bee eased of this burden. Thinke not that thou shalt be excused, if thou canst not come and worship as thou oughtest, but will the thing thou canst not performe, and thinke it long till

Use 1.

Psal. 120. 6.

*Tantū quis per-
f. Etior est: quan-
to p. r. etius sen-
sit dolores.*

thy bondage be at libertie, thy want bee supplied, and thy soule remooued from thy bodie, that thou maist see God, and loue him, and liue with him, and praise him for euer and euer. Art thou a Christian, and hast thou not greater cause to wish for heauen, than *Dauid* had for Ierusalem? and if you haue, then pray with as great zeale, that thy will may bee turned into action, thy lets into helps, thy wants into supplies, thy soule into pietie, and all thy worship into sinceritie.

8 Another vse may be this, that men doe not any thing the lesse esteeme of the worship of God, because they haue heard that it is but temporall. O this were accursed that a sicke man should be lesse regarded because he is sicke, and not rather bee the more attended! shall a sonne despise his owne father because hee is poore? this were iniquitie; and so is it a greater abomination, that men should lesse serue the Lord, because the greatest measure is imperfect. Although *Dauid* might not build the Temple, yet hee provided wherewithall to doe it: and so although thou canst not loue God as thou wouldest, and as thou oughtest, yet loue him as thou canst, and as farre as thou art able: bee not discouraged, because thou art not able to goe through with religion; for if thou haue any religion, know thou that the least things of God are greater than the greatest of the world; and the weakest things of God are stronger than the strongest of men. Honour them that haue the gifts of God in them, although they bee imperfect; for who despiseth a crased peece of gold? or who throweth out of doores a broken siluer pot? and therefore who but a madde man would lightly regard the small graces of God in men? But alas, it is the miserie of our time, wherein religion is measured by wealth, and deuotion by outward shewes, and the gifts of the spirit by worldly professions; so that if men liue neuer so uprightly, and yet bee poore; or teach neuer so diligently, and yet bee not famous; and pray neuer so seruently, and yet bee not a flatterer; or write neuer so excellently,

and

and yet reprocue sinne : hee is no more accompted then a base and common professor. Men will not study religion, because they say the Docters can neuer know all things, and therefore they will know nothing : but if none should study Physicke, but he that would cure all diseases; sicknes would quick'y ouerthrow vs: and if men follow not religion, because they cannot know euery mystery, the diuelli will speedily ouercome their soules.

9 *Reyee ashamed O ye husbandmen: howe O ye vine-dressers, for the wheate and for the barley, because the harvest of the field is perished.* Now he commeth to the particular persons that dreith the earth, and the fruits thereof, bidding them to be ashamed to see their cunning faile, their labour lost, their price receiued in vaine, because all was destroyed whereabout they were imploied. From hence wee may note, that seeing the Prophet calleth to these husbandmen, it is our dutie that are of the ministerie to speake the word and rebuke sinne, and exhort euery kinde of profession vnto religion: The Princes, the Nobles, the rich, the poore, the husbandmen, the Artificers and the seruingmen, and the gentlemen must all be exhorted, and rebuked by the voice of a Preacher. And this was a most singular comfort that *Paul* receiued by his labour: That they all could beare him witnesse, that he had not ceased day nor night, to admonish euery man of life eternall: wherein we see that the paines of a Minister are infinite, that must not teare any mans person, nor spare any mans profession, nor loue any mans sinnes, nor be silent at any mans iniuries, nor bee controuled for any iust offence by him rebuked. Looke I say, to the labours of watchmen in the Lords house, he warneth them by chiding saith *Aug.* hee instructeth them: by preaching, hee prepareth them by admonition, hee hath a calling from God to warrant him, from the word to encourage him, from the spirit to enflame him, and from his conscience to comfort him. Hee must rebuke the rage of the great men, the folly of old men,

Verse 11.

The ministers
must exhort all
men.

the vanitie of yong-men, the deceit of crafts-men, the trade of husband men, the idienes of seruing men, the wantonnes of women, and the sinnes of all men, that by wounding them with the word of God, both they and hee might escape the iudgement of God.

Reason 1.

TO The reasons of this doctrine may be these: First, because as *Paul* saith in the sofe-named p. ace, *v. r. 26. 27.* that by this means they are free from the blood of all men: And we know that the blood of a poore husbandman, will staine as much as the blood of the greatest Prince in the world. But euermore when I haue occasion to talke of the blood of men which is committed to the Preachers, and shall bee againe required at our hands: mee thinkes that the blood and life, and hearts and soules should tremble hereat: the Minister for his charge, the people for their danger. The captaine doth answere for the body of a man, the factor for his masters wealth, the scholler for his learning, the man for his seruice, and the noble man for his Princes affaires: but the Minister must answere for the peoples sinnes. Againe, what is the danger to keepe thy soule? is it not committed to a man? hath it not all the diuels in hell to lay siege vnto it? and yet will not men come to their Pastors to haue their soules fed being hungry; nor yet cured beeing sicke; nor yet salued beeing wounded; nor yet defended, beeing besieged; nor yet to be saued, although they be like to be damned: for the scholler must follow the maister for learning to the schoole, and not the maister the scholler. Another reason of this is, because our commission must stretch it selfe as far as Christes redemption, who is an Aduocate for all men, that is, for all sorts of men: and therefore it is most requisite that we speake to all kinds of men, that so they may come to the knowledge of redemption, Wouldest thou then be exempted from comming to Sermons? then thou must also be exempted from comming to saluation. Is it hard vnto thee and intolerable, that the word of God shall restraine thy pleasures? then shall it be harder for thee to haue the blood of

Christ

*Discipulis sequun-
tur did. disculum
ad scholam: non
d. disculus disci-
pulum.*

Christ to redeeme thy soule from hell. Would not all men come to the kingdom of heauen? then will I open vnto them the gate of the Lord, and tell you, that obedience to the ministration is the way, and the righteous will enter therein. As the stomacke is to the members of the bodie, so is the Pastor and Minister to the members of the Church. When the stomacke is full, the members are strengthened, and except they bee fed from the stomacke they are all famished: so except wee take the word from the Minister and obey it, wee cannot liue in the Church which is the bodie of Christ.

II The vses which come of this doctrine are these: First, seeing that all men must receiue the word of the Minister, that the Ministers flatter not the people, and conceale not the iudgements of God from their sinnes. The Lord promised pleasure to them that rebuked the sinne of the wicked, and the blessing of goodnesse shall bee vpon them. What is the hope of the Lords workman, we haue already declared. But now let mee exhort and bee exhorted vnto this necessarie doctrine: I know that since the world grew to a multitude, and the Church to a Monarchie, the great men haue euer enuied the rebukers of sinne, I meane the Ministerie, because they liued in greater sinnes themselves: and this is the cause why reproofes are so hardly endured; that although wee speake but generally against a particular sinne, yet some or other who is gauled with the conscience thereof, will accuse vs for ayming at him, and peradventure threaten vs mortall hatred: this was not so in the primitiue church, but rather men obeyed gladly, than threatened maliciously; but so is it in our church, and therefore are the ministry afraid in many places to preach the word, least they should offend. But hearken my dear brethren, feare them not, for it shall come on vs that the Lord threatned *Jeremy*: If we spare his word, he will confound vs in their presence. What is there in them that we should feare? they are but men in nature, so are we; they are many in number, so are we;

Chrysost. hom. 36

Vse 1.

Pro. 24. 24. 25.

1. Cor. 14. 24. 25.

Jer. 1. 17.

we; they haue the world, we haue the word: they touch but our names or our bodies, our soules are the Lords: they cannot accuse vs iustly of sinne, but themselves; they cannot worke their will, but the Lords will; their wrath is nothing to the Lords wrath; shall we silence the word, because they loue it not? Beloued, haue not mens persons in admiration: the word of God is not bound though wee be imprisoned; that cannot be hurt, though we be blamed; our soules cannot be touched, though our bodies be martyred. Let vs wish with *Luther*, that God would make vs woorthy to die for his word.

Hos. 4. 4.

12 Another vse of this doctrine, is that the people of all sorts must heare the word of the Minister: let them take heed that they bear the rebukes of sin for the Lord. *Hosea* complaineth of the desperate estate of the people; for he said, they rebuked the Prophet. This is the sinne of England, for there are among vs that will teach wise men, and themselves being fooles; they will controule learned men, themselves being ignorant, they will schoole Preachers, yet they cannot heare; they will rule Magistrates, themselves being subjects; and they will seeme to doe all things, beeing able to doe nothing. But this is the point worthy to be stood vpon, they wil reprove the ministers of the Gospel: if they suspect vs, they condemne vs; if there be but an vncertaine rumour, they make it a certaine slander; to that our life, our liuings, our doctrine, our calling, and all our preaching is condemned by them: Our life to bee idle, our liuings to bee too great, our doctrine to be suspitious, our calling to be burdensome, and our preaching to bee onely for a worldly respect. O incurable, vndurable mischief! why doe men at once set Christ to schoole, teach God to be wise, refuse the Gospels government, and choose the tyranny of sinne? Why do they rebuke vs, and yet thinke they doe well? if the rod of Magistrates light on vs for our sinnes, let vs abide it; out to let curry d. unkard and ruffin, and seruing-man, and euery base companion to crow against the Gospel and our calling.

calling, let vs neuer abide. They hate vs because they loue sinne; they loue libertie, because they abhorre discipline; they regard not the ministry, because they regard not God; and therefore looke for a present and speedy calamitie: for since that base fellows became Ministers, base fellows haue regarded none: so that now wee may preach out our hearts, and pray out our soules, and weepe out our eyes; yet wee shall receiue nothing but scoffes and scornes, rebuke and slander, for our labour.

13 *Weepe and howle*: hauing bidden them to bee ashamed, now he biddeth them to be sorrowfull: for well he knew that their hope and health was lost when their corne and fruites were destroyed, wherein they trusted more than in God. And from hence we may obserue, that if the worship of God be once decayed, there is not any so desperately wicked or dissolute, but hee shall smart for them; vve may say, That the wicked make great bragges, if they were deprivied of preaching the word: they say *they would turne bricke into hewen stone, and timber into Cedar trees: but the LORD telleth them that their enemies shall beset them, and hee will cutte off bot's honorable and taile*. So is the course of his iudgement, that vwhen he hath taken away his worship, which is a helmet of prooffe to keepe his wrath from vs, then he sendeth greatest calamitie, when we thinke we shall liue in greatest securitie. The filthy Sodomites thought that they were well when Lot was gone from among them, but there followed presently fire and brimstone from heauen. By this our gallants may perceiue, that if the Gospell be in the wrath of God translated from our countrey, their brauerie and pride, and wealth, and prosperitie shall be ouer-turned into perpetuall miserie. They thinke it a burden intolerable to liue vnder the checke hereof: but let them know that the little finger of humane tyranny, shall be heauier on them than the loines and body of all Christianitie. Oh, how doe

The outward
worship of
God doth
good vnto all.

Esay 9.10.11.12.

doe men deceiue themselves with sweet promises of great and incredible ease, which they shall reape by the abasing of the ministerie, by the decay of good men, and the abandoning of all goodnes, when they shall haue liberty to commit any kinde of sin. O miserable wretches (saith one) to whom it is lawfull to doe wickedly ! surely you shall come out of a little brooke, and runne headlong into the maine sea.

Reason. I.

Prov. 11. 11.

Consider Eli
and his sonnes
if they had re-
prooued God
had destroyed
them, and they
not reprouing
God destroyed
all.

Vse 1.

Reu. 2. 5.

14 The reason of this doctrine is this, because the wicked should know that all goodnesse which they receiue, is for the Gospels and godly mens sake. *By the blessing of the righteous the citie is exalted*: there is not any thing in the world which the godly haue not a title vnto, inso much as all the wicked men are but vsurpers of the goods and lands, and wealth and dignities they enioy, so long as a godly man is liuing. The world is a bodie, religion is the soule thereof, which being remooued is dead and fit for nothing. The world is a building, and the worship of God is the pillars and postes thereof, which being remooued it must needs fall, as the house wherein *Sampson* slewe the Philistims: So that it is most plaine, that when our knowledge is turned to ignorance, and the preachers of the word of God cease to speake in the name of God, and when the Gospell is banished from our land, and there bee a free libertie to doe what they list: then I say will the heauens threaten destruction, the mindes of men shall be made blinde, their vnderstanding shall bee taken from them, and they shall liue as other people doe without God his word, to be slaues to their enemies, drudges to their labours, beastes in their liues, enemies to God, haters of good things, and diuels by their death.

15 The vices which come from this doctrine are, first of all, that wee labour with speede to amend those things which are amisse among vs: for else that iudgement which the Lord once threatened to the Ephesian Church, shall take holde, namely, that the Lord will *take away his candle-*

Picke

Sticke from vs : if the light be gone, we shall liue in darknes ; if the word be gone , wee shall liue in blindnes ; if God his worship be taken from vs, we shall die in misery. This onely is the meate, which if we want will consume vs : it is a sword and if it be not in our hands, it wil wound vs; it is a scepter, which if the king of heauen hold not foorth, we shal be condemned : Feare the want of the Lords worship, for if it goe from vs, then he will depart ; if he depart, then our prosperitie vwill cease, and there shall not be a man aliue vvhich vwill not desire to die. Consider I beseech you, if you haue enioyed great possessions, and goodly lands, faire houses, and many friends, delicate liues, and many children ; but in one night thy Aduersarie stealeth away thy euidence whereby thou holdest thy land, and then thou art turned out of possession, thy lands are taken from thee , thy friends forsake thee, thy children crie on thee, and thou bee constrained either to hard labour or vnlawfull beggerie ; how wouldest thou take it, but wish for a thousand deathes to be deliuered from this shame ? So shall it bee with thee in the Gospell, which is the euidence of thy peace, thy health, thy lands, thy ioy, and the kingdome of heauen ; the which beeing taken from thee, thou canst neuer enioy any of these : then thou shalt weepe without comfort, sorrow without hope, liue without ioy, die without peace, and bee damned without mercy. Oh, whose heart is not cleaued asunder to thinke vpon the danger of his soule ? Loue the Gospell, that it may tarrie with vs; beleue it, that we may liue in it ; receiue it, that we may reioice in it ; professe it, that wee may die in it; professe I say, for his owne sake, and for nothing else : let thy eyes see it, thy eare heare it, thy tongue speake it, thy heart regard it, thy feete walke in it, that thy hand may worke in it thy owne saluation.

16 Let vs amende that which is amisse, and repent least all be taken from vs, least our enemies reioice in our houses, least our women lament in the streets, our children cry in the fieldes, our old men lie in the graues, and all men die in desperation.

1. Theff. 3. 12.

peration. Let vs therfore to auoide all this mitchiefe receiue that exhortation, that euery one that now liueth in our English dominion, in the daies of our most peaceable Salomon: *Walke worthy of this vocation wherunto they are called.* If the Lord should require any great thing of vs, ought we not to doe it, seeing we owe vnto him our own selues? much more ought we to walke like Christians, seeing we professe Christianitie. Walke we must, and not stand still as the idle doe, we must be woorthy of our places, and not onely fill the roome as an image doth at a feast, as our carnall Gospellers doe: and called we must be, and not refuse to come, as the greatest part in our age doth. The Gospel is the Sunne, let vs looke on it; it is the wedding garment, let vs weare it; it is the day, let vs worke in it; it is the salt of the world, let vs taste it; it is the way to saluation, let vs trauell in it; it is the life of all things, let vs liue in it. Oh therefore you which are called, refuse not to come; you which are liuing, lengthen your daies: you which can see, behold the miseries of your ioy; and you which haue legges to walke withall; bodie to liue withall; space to returne; time to repent; leasure to practise; soules to saue, or any grace of God within you; walke worthy of saluation. You must not walke as other doe, for Christ is our patterne: you must not walke as the most doe, for the flock of God is litle; you must not walke as you haue done, for you must be new creatures: Walke in knowledge, for that will make you wise; walke in faith, for that will make you zealous; walke in loue, that will make you Christians; walke in cleannes, that will make you Saints; and walke in patience, for that will giue you the Lords kingdom. Be shod with preparation of the Gospel of peace, and let your strength be increased to goe on, from step to step, from vertue to vertue, from teare to teare, from trouble to trouble, from day to day, and from the death of this life, to the life of this death, for the Lords praise in his truth to our ioy in this kingdom.

The

The eleuenth Sermon.

Verse 12. *The Vine is dried up, and the figge-tree is decayed: the Pomegranate tree, and the Apple tree, euen all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.*



THE Prophet oftentimes, as we may see, telleth them one thing, the destruction and overthrowe of the fruits of their land in the same words: and therefore groundeth still the same exhortation, bidding them weepe and howle, mourne and lament, as it either he tooke pleasure to sing such mournfull songs, or else to shew vnto them that the sorrowes of their hearts must recover the plenty of the land. And in dwelling thus long in the Lords iudgements, and their repentance, he teacheth vs how necessarie a thing it is to stand long on a good text, and neuer to be weary of a good matter, although it be bitter to the taste of our hearts. It is a common thing in the word of God to repeate one thing often; and therefore *Paul* desireth of the *Corinthians*, that it should not be greuous to heare the same things often: for we are of this nature; that many things we vaderstand not, many things we remember not, sometimes wee give that to a naturall cause, which belongeth to a diuine iudgement, and most times we little regard the heavenly Oracles; for all these often repetitions are most necessarie. And let vs with often repetition, bring some shew of earnest affection, as *Paul* doth where he saith, *of those things I haue told you often, and now tell you with weeping. &c.* Many words, and many repetitions without notes of singular passion, are or at least may seeme to be frivolous; and therefore let this be the exercise of religious mindes, when they are diuinen to vse againe those

Phil. 3.18.

those admonitions which they once vsed, that their words shew their meaning, their iterations testifie their earnestnesse, and the signes of griefe and sorrow expresse their affliction: thus this Prophet hath told his minde by word, and vsed the matter by repetition, and confirmed the thing by outward tokens. In this 12. verse hee bringeth in all other things which groweth on the earth, when hee nameth all the trees of the field, and more especially *the apple tree, the Pomegranate tree, and the Palme tree*: whereby he noteth, that not onely those creatures which were good for nourishment were taken away, that the people should haue no refuge in worldly confidence; but also that the outward ornaments of the earth, as the ground-growing-grasse, the tall springing-trees, which serued for comfort onely, were destroyed.

2

No creature
but for sinne it
shall be de-
stroyed.
*Zeph. 1. 13. 17.

Reason 1.

Mat. 24. 35.

2 Whereby in generall we obserue: that there is not any thing so glorious or so comfortable, which the Lord hath created in the world, but for the sinne of man he will destroy the same, as the *Prophet sheweth at large. If the earth were all Gold, and the grasse were all Pearle, and the trees were all Siluer, the fields were full of corne; yet would not the Lord spare any for all this. Oh my deare brethren, it is not the growing corne, nor the springing grasse, nor the good y trees, nor the stately towers, nor the walled cities, nor the pleasant apples, or the beautifull abundance of the world, that can stay the wrath of God from falling on vs; the horse saueth not in battell, the armour defendeth not in fight, and riches cannot redreeme a soule. God which made all is not moued with any thing saue onely with righteousness and obedience, and to take vengeance of our disobedience he ouerturneth and overthroweth all. The reasons of this doctrine are these: first, because he setteth more by his word then by all the workes of his hands, saying, *Heauen and earth shall passe, but my word shall not passe*. The workes of God can but shew him, but the word of God teacheth vs to come to him: and therefore seeing he careth for our sal-
uation

uation more then for the preleruation of any of his creatures, he will not spare them because they shew his glory, or giue vs nourishment, but all things shall bee confounded for the sinne of man. Another reason is, because for sinne he spared not the Angels, 2 *Pet.* 2. 4. and therefore hee will not spare the lesser creatures: for the Angels are the most glorious creatures of the world, who sinning against God in the beginning, were cast downe from heauen into eternall torments. Oh this should much terrifie vs, which are lower then the Angels, viler then the creatures, and more worthy of death then all the workes of God are of corruption: that all the world for our sinne and sake, should bee every day in danger of destruction. And seeing the Angels being in heauen found no place of mercy but present banishment and euerlasting fire, how should we come into Heauen with our sinnes, or thinke to escape on the earth? seeing the Lord is as powerfull and wrathfull beneath among men, as hee is aboue among Angels.

3 The vses which arise from this doctrine are these: first, as we might hereby gather an excellent argument to enforce the irefull wrath of God: so may we also learne by this, how miserable is the estate of worldly men, which trust in the things of this life, which shall be all destroyed. What doe men that satisfie their lusts, that gather their wealth, that enlarge their Dominions, and other worldly things, as building of faire houses, leauing monuments of their names to posterity? but heape vp a great deale of dry wood for the wrath of God to consume them. Take them from their desires, you take them from their God; pull them from their profits, and you pull them from heauen: but the wealth which they haue gained should serue their turnes, and their posterities in this life, and afterwarde bee consumed. This were but a tolerable estate, and to bee endured: but alas the rust of that which they hoarded, the crie of that they misgained, the riot of that which they

M

haue

Use. I.

Dent. 18. 52. 63.

haue wickedly consumed, shall torment their liues in another world. Why dost thou worship thy goods in louing them more then God because thou thinkest on them more then on him? and why dost thou trauaile for this world and the things thereof with so vnfatiable and greedy desire? for if thou gaine them, thou gaineest more burthens to thy life, and more woe to thy soule; if thou haue them, thou canst not long keepe them; for death wil part them & thee asunder: or vengeance will take them out of thy hands. Oh tell me I beseech you, which care for your parts & portions in this life; what benefit haue you by louing them? nothing but feare to loose them: what profit commeth by enioying them? nothing but labour to keepe them: what hurt is there by wanting them? nothing but a poore life and a peaceable death. The loue of these is the losse of Heaven, and the lacke of these is the loue of God.

4. Another yle which every one, even the wicked, must make hereof, is the same which the Lord exhorteth the Edomites vnto, *Esay 21. 14. Seeing their vines, and fruits, and corne, and all other things shall come to an end, and bee taken away with the wrath of God: therefore let every one that hath them, giue them to the thirstie for drinke, to the hungrie for meate, to the naked for cloth, and to the poore for maintenance.* Oh consider what is our duty, while as yet there is a little corne, and comfort to our Land; and deale with it as one would deale with his owne body, for anone it shal be takē by violence: therefore now bestow for deuotion; if we tarrie but a little, vengeance will take them and vs: therefore let charity dispend them. What are they but earth? if we deliuer not them, to earth shall they come againe: Now they haue force to succour our liues, and if wee spend them not well, anone they will haue powre to subuert and condemne our soules. Consider with your selues that Saint *Paul* calleth all the things of this world but *Dunge*, the nature whereof is, that if it lie on a heapes it rotteth and breedeth Serpents, Wormes, and weedes:

but

but if it bee disperfed in the feildes it comforteth the earth, and increafeth both graffe and corne. Saint *Chryfoftome* alfo faith, that if the Husbandmen fhut vp their graine in their barnes, it bideth alone and is confumed by Wormes and Mice. But if they bring it abroad and caft it into the earth: it yeeldeth a contenting gaine, and price. Euen fo is it with riches and wealth, if they be kept vnder locke and bolt, they quickly come to nothing: but if they be disperfed by aimes, they are not onely fafely kept, but fhall rife againe and returne with greater fumes and profit.

5 *How is ioy withered from the fonnes of men*: Now hee complaineth what this want hath wrought, when hee faith; that ioy is withered away as mowen graffe doth from his greeneffe; fo this from the fonnes of men, that is the people of the Land: For wee cannot bee ignorant that of all times of the yeare, there was moft sweete finging and pleafant Sporting at the time of harueft, as we reade *Esa. 9. 5.* becaufe that then were the fruits reaped, and comfort receiued of men; but when thefe were detroyed, their Vines had no grapes, their trees had no apples, and their fieldes had no corne: then I fay was their mirth laid afide into moft folitary and forrowfull moutning. By thefe wordes note, that the want of worldly comfort, and the feeling of worldly and carnall forrow, is a great and fearefull iudgement of God, *Dent. 28. 62.* If men fee no ioy in their children, or comfort in their poffeffions, or profit by their labour, but in all thefe they are made more heauy and folitarie; and the Lord taketh from them a cheerefull countenance; nay, if the fruits of the earth bee detroyed, (as heere they were) fo that there be none, euen then I fay, although there be none occafion of ioy but all of forrow; to bee tormented with griefe, becaufe wee haue not to fupply our liues, is fearefull in the fight of God. We cannot (I grant) but forrow, when we haue none occafion of ioy: but yet we ought to make our griefe a godly forrow, and the feare of famine to be the feare of condemnation: for this fhould wee weepe, that

M 2

how.

Serm. 7.

*Sic operantes
quidem in aera,
ac sub fera &
velle defossa. ci-
to transfugunt.
Si vero in elec-
tioribus distribu-
ta fuerint, non
solum non erunt
custodite, sed &
maiores inde re-
furgunt.*

Worldly sor-
row a carefull
thing.

Reason. 1.

howsoever these things goe with vs in this life, the other may be certaine in the life to come.

The reasons of this doctrine are these; *First because it causeth death. 2. Cor. 7. 7. 10. Worldly sorrow causeth death:* for as the fire wasteth the wood, and the Sunne contureth the frost, so doth carnall care cate vp the life of man. Sometimes these sorrowfull worldlings are raging with enuy, sometimes overcome with malice, and many times at their wits end through couetousnesse: so that the beautifull wax pale therewith, the lusty and strong man is weakned, they which were pleasant are heauy, and they which seemed godly are made wicked. This worldly sorrow made *Achitophel* that wise man to hang himselfe; and *Saul* that strong man to kill himselfe; and *Zimri* that wicked King to burne himselfe: for the Lord suffered many to fall into it, that they might despaire of his mercy, and be excluded from his Kingdome. Oh therefore, whosoever will shew any care of his owne soule, or any account of Christs wounds, let him meddle little in worldly businesse: keepe in the bounds of thy vocation, and range not into much dealing, and many trades and occupations, for thou dost but thrust thy soule into danger: and a thousand to one but thou wilt repent in teares and blood thy ouer-reaching policie. *Funus* was a worthy Chronologer, and deserued well of succeeding ages. Yet leauing his study of Diuinity, whereunto by profession hee had bound himselfe, to become an Historiographer, he fel into treason while he wrote and searched out the antiquities and secrecies of his Country, for which hee lost his head, and dying he vttered these two verses to all vs that liue after him.

*Disce meo exemplo mandato munere fungi
Et fuge ceu pestem in plures γυναικας.*

Learn by my death to liue within thy owne calling, and run from extravagant businesse, as thou wouldest run from the plague or pestilence.

Another

7 Another reason of this doctrine is, because it is a leare, and not the least blessing of God, to reioyce in thy possessions, be they small or great, *Ecclesiast.* 5.8. and therefore, it is not the least curse of God to bee troubled and troubled therewith. What beast being in a good pasture doth not reioyce in it? or what birde hauing but a twig to sit on, doth not sing in the Sunny mornings of the Spring? and wilt thou being a man or woman bee worse then bird or beast? not to reioyce in the blessings of God towards thee? *Augustine* telleth of one *Paulinus*, that when hee had lost all his goods, hee was so farre from being sorrowful, that this was his prayer, *O Lord thou knowest where all my goods are treasured*: Take not then to heart euery worldly crosse; art thou a Husbandman, and hast lost thy corne? art thou a Merchant, and hast suffered shipwracke? art thou a Trauailer, and hast beene spoiled by robbers? art thou a Widowe, and hast lost both husband and wealth? yet take not sorrow to thy heart, sleepe from thy eyes, peace from thy life, beautie from thy face, nor comfort from thy soule.

8 Fro hence we learn to make many profitable vses, whereof this may be one, that seeing worldly and carnall sorrow is such a wofull iudgement of God, therefore most miserable is the estate of worldly wicked men: if they pray in it they cannot be heard as the Prophet saith, *When Moab shall be weary of the high places, then shall hee come to his Temple to pray but he shall not preuaile*. If they will embrace the Gospell, the world will not let them, and therefore this sorrow doth torment them, *the yong man went away sorie*. Oh, where will they now become? Good men being sorrowfull are comforted by praier, *Lament.* 5. but euill men although they vse the same words, and lift vp their voices and weepe, and would teare their hearts out of their breasts, and giue as much to God for ioy, as the Diuell would haue giuen Christ for worship; yet their worne shall euer gnaw them, and ioy shall neuer come at them: though they

5.ay.16.12.

Luc.18.23.

change their mindes as *Laban* did *Iacobs* wages, to increafe his flocke; yet shall they still decrease, and not preuaile as *Labans* did; if they thinke as the Syrians did, that the hillies be not for them, and therefore they will descend into the valleyes, there, euen there also shall they be destroyed. Consider this I beseech you, who in this world minde nothing but ioy, and feare nothing but sorrow, and thinke not that your feare shall come vpon you. Doe you imagine that your wealth shall continue your mirth? no, no, said *Salomon*, *that is but vanity and vexation of spirit*: or doe you suppose that your hearts are Stoicall, made of stones, and therefore nothing shall dismay you, but you will take all things without griefe? Oh consider that God shall bring this iudgement vpon you for other sinnes: there is no counsell against the Almighty. What will you now doe? and where can you hide your selues, that God may not finde you? cannot hee, which made a hard rocke a running streame, strike also your hard hearts, and make your liues and eyes as full of teares and sorrowes, as the wildernesse flowes full of water? Yes, yes, with no labour shall he, and will hee, plague your liues, increafe your pangs, multiply your sorrowes, cast downe your comforts: and therefore cast away your euill conditions.

9 Another vse may be this, that we take no thought or vexing care for the things of this life. *Luc. 12. 23. 34.* Our Sauour, Christ which was the richest that euer was, became the poorest that euer could bee; and therefore giueth this counsell, that *we take not thought for food or raiment*: who should take care if the poore take not care? and yet our Sauour a poore man, biddeth both poore and rich, not to vexe themselues for these earthly commodities. Relie therefore vpon the word of our Sauour. I am sure thou wilt trust him, when he said, *I came to save sinners*: and thou wilt beleue him when he said, he was the sonne of God; therefore doe not distrust him in his promise, but take no thought for thy life, especially such a care as should be a hinderance

vnto thee in thy spirituall duties. Why dost thou labour when thou shouldst pray? why dost thou trauel when thou shouldest heare? why dost thou weary thy body, when thou shouldest rest thy soule in the sweete armes and woundes of a mercifull Saviour? It God doe but breath on thy labour, it consumeth it; if he curse the worke of thy handes it vanissheth; and when it is gone, where is thy labour and trauell, and worke and ioy, and comfort and hope, but all in the fire? Follow therefore thy labour with godlinesse, and follow godlinesse with labour. ioyne these two together, as *Simson* and *Judah* iointed to drine the Canaanites out of the Land, *Iudg. x. 7. 8.* and so shall not Canaan but Heauen be thy sure resting roade and euer abiding inheritance. Let not rich men lay vp too much, and buy and sell all for gaines: why? you haue learned a meane in religion, and will you neuer learne a meane in riches? oh that your riches were godlinesse, and godlinesse your riches, that your labour which is now but lost, might be bestowed on that food and wealth, and land and life which neuer shall end.

10 Another doctrine which ariseth out of these words, when he saith, *that ioy is parted or withered from the Sonnes of men, is this*, whereby hee giueth them to vnderstand, that those which will not humble themselues, shall be humbled whether they will or no. The nature of man being plentifully stored with all manner of benefits, neuer thinketh of a day of vengeance, but imagineth that his peaceable estate shall be for euer: therefore the Lord, willing to shew vs our vaine hope, and transitory fading pleasures, taketh away from vs those comforts which wee were wont to receiue by the vse of his blessings, and changeth our merry dayes into sorrowfull destinies. We haue a notable example hereof in *Dan. 5. 3. 6. 22. 23.* *Balthazzar* that proude Babylonian King, cared not for the miserable captiuitie wherein hee detained the people of Israel, there was no conscience of his sinne, no pitie on his prisoners, no feare of the Lords Majesty, no thought of true humility, but all to maintaine the

If wee humble
not our wils,
God will humble
them against
our will.

pride of a Prince; and therefore harken what befell him. At that time when hee was at his banker, in the middelt of his ruffe with all earthly delights, the hand of God appeared, and wrote on the wall the sentence of his deprivation; and this was because he had not humbled himselfe before in the time of his prosperity; and then followed a fearefull heart, a sorrowfull soule, an vnquiet minde, and a miserable end: Euen so if wee cast not downe our selues before aduersity come, trouble shall come and cast downe vs. Harken vnto this you rich men and women, in this world; say not to your selues, that you will bee merrie while you may; but rather bee sorrie while you may bee ioyfull: now fast while you haue abundance; now pray while you are in health; weepe while God may be entreated; and now afflict your soules while your comfort remaineth: for surely if you continue in your pleasant possessions and worldly disports, will you nill you the Lord will humble you. And were you not better to weepe for your sinnes in your prosperity, then to weepe in aduersity for the losse of children, of goods, or health, or houses, or wiues, or husbands, or friends, or liberty, or foode, or raiment, or death, and not bee comforted? remember what the Prophet here saith, that ioy shall bee withered from you in the daies of worldly aduersitie.

Reason. I.

II The reasons of this doctrine may bee these: first because they are not mooued at the troubles of others, *Amos 6.6.* If men looke to themselues they shall see that their estate is neuer so secure, but that there is left vnto them one iust cause or other to lament bitterly; yet if they finde none in themselues, let them looke on other, and mourne for the affliction of *Ioseph*: The Church of God is neuer freed from inward and outward troubles, and therefore euer hath occasion of inward or outward lamentation. Now seeing that we should mourne with them that mourne, let vs weep with the Saints of God that suffer (although we suffer not,) that being made partakers of their afflictions, we may also
be

bee made partakers of their glory. It is a token of an vnmercifull heart, that doth not looke on the crie of a beast, and helpe an vnreasonable creature. from his oppressor: how much more vnmercifull are wicked men, which will not be moued at the lamentable teares of godly men? Hee that stoppeth his eares at the cry of the poore; shall cry himselfe and not be heard: In like manner those which will not be humbled for their owne sinnes and dangers belonging to them, nor for the pittifull oppression of good and godly men, they shall come into vnauidable mischief, because they were not moued in prosperitie: for the *righteous* (saith Salomon) *shall come out of trouble; but the wicked shall come in his stead.* Another reason is because men which haue fat and hard hearts, doe not onely liue in their pride; but also desire to draw other into miserie, *Psal. 137. 2. 8.* The Edemites that reioiced, and increased the calamitie of the people of God, are destinated to eternall and most assured aduersities: wherein wee may see that if men doe not ioyne themselves to the Church, they ioyne themselves to the enemies: if they take not part with the repentant, they take part with the vnrepentant: For if wee bee not possessed with goodnesse, of necessitie wee must bee professed in euill. Oh therefore seeing wee cannot walke in any meane betwixt faith and infidelitie, Religion and Atheisme; let vs speedily resort to the band and army of Iesus Christ. for if he find vs not among his Souldiers, he will take vs for his enemies, although we fight not against him; and if we ioyne not with the armie of God, the Duell will take vs vp for to be of the company of accursed creatures.

12. The vses which arise from this doctrine are these: first let vs iudge our selues, that we bee not iudged of the Lord, *1 Cor. 11. 31.* If our Estate be so miserable that wee cannot auoide iudgement; yet the Lord hath shewed vs a meane to mitigate our extremity: if we be but our owne iudges. *Abigail* by condemning her husbands hardnes, pacified *Dauids* wrath, & saued her whole family fro the sword of vengeance:

And

*Obed. 8. 9. 10. 11
12. 13. 14. 15. 16
ad 20.*

*It is anima aut
Christi sponsa,
aut diaboli adul-
tera. Aug.*

Use. 1.

*1 Sam. 25. 18.
32.*

1. *King*, 20, 32.

And the Syrians by putting halters on their necks, and coming willingly to the King of Israel, saved all their lives. Oh with whom have we to doe, with meeke King *David*, or with mercifull *Ahab*? No, no, but with the Father of vs all, who is the King of Heauen and Earth, whose loue toward vs is more tender then the loue of a mother, and more sure then the faith of a friend, and more kind then the band of the married. Let vs therefore bee *Abigayles*, by offering our liues & our wealth, accusing our selues and our natures vnto the Lord of Hosts: and then will he blesse vs as *David* blessed *Abigayle*, yea and marrie vs to his owne selfe. Arise out of your resting places, and goe with full store to appease the wrath of God: if you stay till he come vnto you, what shall bee your end? Oh what shall bee your destruction? Now accuse your birth (though it bee noble) as stained with sinne, accuse your life (though it be Christi an) as defiled with the Diuell, accuse your wordes (though they be humble) as fauouring of euill, and condemne your workes (though they haue bene charitable) as deterring death eternall. Iudge your selues worthie of all shame because of pride; accompt your selues worthie of all sorrow, because of mirth: esteeme your selues lesse then all creatures, because of death; and professe your selues worse then all men, because of sinne. Say of your nature that it is *Sathans* bondslaue: say of your beauty, that it is the glasse of iniquity: say of your strength that it is the power to euill: say of your youth, that it is the time of sorrow: say of your wealth, they are the prouokers of licentiousnesse; and say of the world, it is the bedde of danger. What shall I say more vnto you? Was not Christ made accursed for vs, that wee might know that wee are cursed for our selues? Then thinke how your eyes are cursed beholding vanity; your eares are cursed, hearing falshood, your tongues are cursed, speaking lies; your legges are cursed, running to euill; your armes cursed, touching pleasures, your children cursed, borne in sinne: yea thinke all accur-

(cud)

fed, that your soules be not cursed in another world.

13 Another vse of this doctrine may serue to reprove their securitie, that thinke it is lawfull for them to be merry while they may, and neuer to enter into the house of mourning, till their mirth and ioy departeth from them; and from hence it cometh, that they put farre away from them the day of wrath. *Amos 6. 3. Children are suffered to be wanton because their yeares are tender: youth is permitted to be licentious, because their age is lustie: rich men are mowed with vanity, because it is their portion: poore men accustomed with folly, because they live in want; and olde men drowned in one kinde of superstition or other, because they are neere their graves.* Oh would not this grieve the heart of man, to see so many, so great, so aged, so wealthy, so tender to abhorre all mortification, and the sorrowfull way to life; but to embrace all condemnation, and the ioyfull high-way to hell fire. Know you not that *ease slayeth the foolish, and the restless Oxe is prepared for the slaughter?* why then doe you thirst still for more pleasure, and hunger after more vanity? Man must not live by bread onely, which maketh him full fed, and through fat; but by the word of God which maketh him many times to fast, being sweeter then his meate, and many times to be leane, being safer then his health. Who is he that accounteth not abstinence a good preservative for health, and labour an earnest procurer of a good life: even so there is none, but must thinke that it is most necessary for health, and most wholsome for life many times; yea (if it can bee) most times to cast away ioy, to put away pastime, to depart from mirth, to stop thy eares from musicke, and thy heart from laughter, giving ouer foolish and unlawful iesting, merry and pleasant friends and companions, and so enter into a deepe consideration of thy sinnes, and dangers and troubles, and life and death, that it may worke an exceeding lamentation for all their sinnes. *Moses* which forlooke the Court of all *Pharaohs* disports, to live among his poore brethren, which daily laboured in making bricke,

gathering

*Prou 1. vlt &
cap. 7.*

1. Pet. 4. 16.

gathering straw, and bearing many a heauie burthen: and so if we should be exercised in a voluntary and willing submission vnto teares and weeping, sorrowes, and lamenting, crosses, and enduring afflictions; we shall kill the heartes of many sinnes, and stop the breath of many euils, and auoide the danger of many troubles. Better it is, saith *Peter*. to suffer for well doing, then for euill: now when in the feare of God we chastise our selues, we suffer for well doing; but if wee tarry till famine or warre, or sicknes, or pouertie, or age, or death, then we suffer for our finnes, as a thiefe or murtherer for his robbing and killing.

The twelfth Sermon.

Verse. 13. *Girde your selues and lament, yee Priests: howe yee Ministers of the Altar, &c.*



He exhortations to the people being finished, the Prophet goeth on to the Priests and giueth them a speciall direction, how to behaue themselves in this time of dearth and famine. And this part, as hath beene already declared, is contained in this Chapter and in the second; wherein he putteth them in mind of their duties, which may be reduced to these general heads, and particular members. First, hee exhorteth them to a farther humiliation, and giueth reason for the same, *Verse 13.* as that they should be girded with sackcloth vnto lamentation; secondly, that they should be all night long in sorrowing for the same: afterward in this Chapter hee biddeth them sanctifie a fast *Verse 14.* and in the second Chapter *Verse 1.* he biddeth them shew the people their wofull danger. For the fast hee telleth them how it should bee so-

lemized

lemnized, namely with all the people in the house of God : Secondly, with praier : and the forme or example to pray by, is described, *Verse 15.* and so to the end of the Chapter. First, when hee calleth vnto the Priestes to be farther humbled, whom already he had said to be mourning and lamenting for this matter, *Verse 9.* hee thereby giueth vs to vnderstand, that there are none so forward in any good action, but they haue neede of a farther prouocation, and may receiue good instruction, to proceed in their godly enterprise. For this cause the Apostle *Peter* telleth the faithfull in his time, that *that he would neuer be negligent to put them in mind of their duty, although they had knowledge and were confirmed in the truth.* The which thing may reprocue many in our dayes, which will not abide any wholesome word of exhortation : especially there are in the Ministerie those, which hauing rare gifts and great learning, and therefore despise both men and meanes, which shall any way put them in minde of their duty; thinking it a disgrace to their persons if any of the inferiour sort shall note vnto them their slips and infirmities. But *Peter* had more modestie which easily yeelded to the reproofe of *Paul.* Would God that men were as much ashamed to commit euill or omit goodnesse, as they are to bee blamed for any default : and it were to be wished that they wold as hardly abide the temptation of their enemy the Diuell; as they will the reprehension of their most Christian friends. Againe, wee haue many which haue a litle shew of Religion, and an vnprofitable forme of seruing God, the which thinke all knowledge is trapped in their braines, and all holinesse practised in their liues; and therefore they despise Sermons and Preachers, reading and hearing, conuersion and repentance, and will say flatly they haue enough alreadie, and therefore will receiue no more. Against those let the exhortation of this Prophet, and the example of these priests preuaile; that they may both either shame them for their folly, or reclaim them for their stubbornnesse.

None so forward in religion, but they may be exhorted farther.

1. Pet. 1. 12.

Vnder Symach^s a B. of Rome was held a coucell, wherein it was forbidden to all the people to reprocue their pastours, except he were an heretique, or committed iniustice. Rom. Synod. 5.

Reason. 1.

Iob. 15. 3.

Mat. 17. 4.

2 The reasons of this doctrine are these, First because it is a true token, that we are the Lords when wee are exhorted to farther righteousness, *Iob. 15.* according to that saying of our Saviour Christ. *Every plant that beareth fruit in mee, he purgeth that it may bring forth more fruit.* So that on the other side it is a fearefull signe that wee are none of his, when we stop our eares and harden our heartes against the exhortations of the godly Ministers: wherefore let them which with *Peter* and *John* would haue Heauen to bee on the Earth, and make a dwelling for their faith on a worldly Mount, in stead of heavenly Sion: let them, I say, know that as the desire of the Apostles could not be performed in this life: so in this life although they haue clymed vp neuer so great hills of knowledge, and secret hidden mysteries, and haue seene the graces of God as plainly as they saw *Elias* and *Moses*: yet must they come downe againe, and labour to goe further before they come to Heauen. But me thinkes, the earnest consideration of this point should make vs all more earnestly to thirst after our spirituall gaine of godlinesse, and neuer to giue over, till all our vices are removed, all our vncleannesse purged, and all our wickednesse forgotten. Doe we not see how the earth after one shewe of raine thirsteth for another? and so following euery yeare; euen so exhortations and reprehensions are like showres of raine, to make our heartes to beare fruit: the which wee should desire for the loue of more holinesse, as the Earth desireth for the encrease of more fruitfulness.

2

3 Another reason is, because it is a notable assurance vnto a mans soule when he beareth exhortation, and increaseth in knowledge, that hee hath tasted of the goodnes and grace of God, *1. Pet. 2. 3.* A young childe tasting his Mothers milke, groweth thereby; a sicke man tasting his Phisitions potion, is strengthened thereby, and desireth more phisicke, and more meate; and therefore if wee can desire to be more righteous, more holy, more faithfull, more zealous

lous

lous, and more carefull of good things: we may bee assured that our soules are in good and perfect health. But alas how many faile herein which taste, but finde no relish in the graces of God, and suffer the most wholesome foode of their soules to perishe in their stomacks: they had rather eate the grasse of their owne gathering, then the meate of the Lords providing. Stolen bread is sweet vnto them, that is, that which is forbidden them they delight in; but that which is commaunded and allowed them, they cannot away with: they loue better to liue in one forbidden sinne; then to liue in a thousand commaunded and authorized vertues.

4 From this doctrine we may make these vses. First seeing there is none so holy and so good in this world, but hee hath need of more holinesse and goodnesse: then it followeth that it is a most wretched thing to goe backward, and to cease from being righteous; for this cause the blessed seruant of God exhorted, *Reuel. 22. 11. Let him which is righteous be righteous still*; so therefore if thou haue euer obtained any mercy of God in the knowledge of the Gospell, retaine the same for euermore. If euer thou haddest any dislike of prophannesse, any hatred of euill, any conscience of goodnesse, and any desire of mortification; that thou diddest euer abhor vaine sports, foolish words, wicked works, vnprofitable members, godlesse companions, and trothlesse superstitions, continue so minded for euermore: but as thou hast beene iust, so abide righteous. The sheepe once blacke or white, neuer changeth colour, the vessell once seasoned, neuer loseth sweetnesse; and the soule once sanctified, neuer forsaketh holinesse. Be not vsauory salt, be not vntiltsalt winde, bee not a toulish builder, and bee not a cursed backslider. Call not the truth once beleeued, into question, but fight for it as for life: receiue not the filthines once banished, but flye from it as from death. Loue not that sinne which once thou hatedst, least all other sinnes become suiters for thy soule. Goe out of vanity and ignorance

Use. 1.

rance, and hypocrisie, and securitie, as *Lot* went out of *Sodom*, and neuer looke so much as backe vpon them: Destroy vtterly the Citie and dwelling of *Sathan* in thy soule, as *Iosbna* destroyed *Iericho*, and curse them that build it againe: follow all the examples of all the godly; *Paul* once conuerted, neuer revolted; *Peter* once strengthened, neuer more halted; *Onesimus* once reconciled to his Master, neuer ranne from him any more. And so seeing thou canst say, I haue heard Sermons, I haue loued prayer, I haue harboured the Saints, I haue hated dancing, tabling, carding, vsuring, swearing, lying, stealing, and all other abominations: oh wallow not againe in that filthy mire, but continue righteous to the end. Alas, alas, as the eyes of man cannot weepe enough, for the backsliders; so the tongue of man cannot speake enough of their accursed Apostasie: some fall to pouertry, some to security, some to vanity, some to open impiety, some into heresie, some into schisme, some into the world, some into the flesh, and all of these into Hell: and thus they goe away as *Gedeons* Souldiers which were at the first 12000. but in the end they were but 300. Might *Rabel* weepe because *Herod* killed her children, and may not the Church weep because the *Dinell* killeth her children? Well, woe be to him for his malice, and woe bee to them for their backsliding,

Mat. 2. 18.

5 Secondly, seeing wee all neede encouragement vnto good things, let vs not onely be exhorted, but assured, that the presence of God shall assist vs. When *Zerubabel* and *Ieholhua* were stirred by the Prophet to finish the Temple of God, the Lord promised his presence to assist them, and his spirit to remaine with them. Now marke who are exhorted, but the Prince or chiefe Gouvernour, and the Priest or chiefe Bishop, and all the people of the Land: let vs not therefore feare to enter into a farther reformation of our selues, and doubt nothing but the Lord shall finish our buildings. We are not *Babel* and the builders thereof, what need wee feare confusion? we are not *Saul*, what need wee despaire

Hag 2. 4.

of victorie? we are not *Achitophel*, we will not distrust our counsell : wee are not *Indas*, why should wee vndoe our selues for our sinnes? If wee haue deferred our repentance and amendment, and runne away from God as *Ionah* did; yet being called againe, let vs goe boldly to the *Ninineb* of our owne soules, and preach the fearefull curse of God against sinne. The Lord came to *Abraham* in the plaine of Mamre sitting in his tent, and promised him a Sonne: why should we not be perswaded, that when we are in meditating on any goodnesse, and louing any righteousness, and aduenturing any holy businesse, but the Lord will come vnto vs and promise vs life eternall. Therefore my deare brethren and sisters, aduenture farre for the Religion of your soules, and know that he shall goe with you to helpe you to your wish: feare not any power, for he is Omnipotent; nor any enemy, for hee is your shield; nor any subtiltie, for hee is your wisdom; nor any want, for he is your sufficiency; nor any constancy, for hee neuer changeth; nor any death, for hee is your life. Beleeue that you cannot conceiue; vnderstand that you cannot see, beare that burden which hee giueth you, abide that sorrow that hee sendeth you, and practise that Gospell which hee hath taught you. Pray for repentance, and faith, and knowledge, and zeale, and obedience, and holinesse, and life eternall: for the Lord is in thine owne soule, and feare not, he will giue it thee.

6 *Girde your selues.* Againe out of these wordes, wherein the Prophet biddeth the Priestles to bee girded to lamentation, that is, to be thoroughly prepared, and to put on sackcloath, meaning, all outward and inward testimony of sorrow, and to lie all night before the Lord, that is, to endure any paine and labour to be reconciled to God. Out of the which I might note as many doctrines as wordes: as first, that vpon good counsell and godly deliberation, men must come to lament their miseries before God; not rashly, nor rauingly, nor furiously, but with a godly preparation.

N

Again,

Ion. 1. 4.

Ion. 3. 1.

Gen. 18. 3.

All must be
thoroughly
humbled in a
common praier
for a common
miserie.

Againe, that the Ministers in any common danger must more earnestly be humbled then any other. Againe, seeing he calleth for such sorrow and such continuance thereof, he thereby noteth, that if God bee once angrie, wee must vse all meanes that can be found to appease him, though it cost our sweetest health and our dearest bloud. But I will specially obserue this doctrine, that all, both Minister and people when they come to entreate for the remouing of the Lords hand, must be sure that they be thoroughly humbled, *Nehem. 1. 4. their cause must be well pondered and weighed, their mindes must bee well prepared and perswaded, their liues must be most zealously reformed, and their continuance in their humiliation must be most instantly and inuolably obserued.* I haue obserued a great defect in the humiliation of many in the time of our late calamities of famine, and warre, and plague, when wee were cast downe before the Lord. For men would come to these exercises, from Tauernes and Alehouses, from shops and other businesse, no other wise prepared then at another common time: againe, the notes of their pride in apparell, and all brauerie and sond expences, they brought with them, and came more like players then mourners into the Lords house; and also they were quickly weary, for some would neuer tarrie till the end: and other if they once came, they neuer came more. And surely these were too euident signes, that we were not thoroughly humbled; and therefore no maruell though the plague preuailed on so many, and the famine hath continued so long. Oh that therefore this exhortation of the Prophet, might worke a new and often remembrance of vnfaigned humilitie before the Lord, when we euer meete againe about the like occasion: and this I would haue practised both in priuate and publike humiliation.

Reason. 1.

I/a. 58. 3.

7 The reasons that may moue vs vnto this dutie, to be thoroughly humbled, are these: first, because the Lord will not looke on our aduersitie, without this perfect and absolute contrition. *I/a. 58. 3.* For he then especially looketh to the

the inward disposition of euery soule , to see who they bee which tremble at his word and iudgements; and they which then will not, nor cannot , there is little hope of grace and goodnesse in them. The Heathen King of Niuiueh and all his subiects had that consciēce, when the Lord sounded their destruction by the Prophet *Ionah*; *Ahab* mourned when he heard the wordes of *Elijah* the Prophet; and when God speaketh to the Assyrians and Moabites, hee biddeth them come downe in to the dust and ashes, to lament their miseries. Alas why doe I rehearse either precepts or examples, to moue men vnto this which they would not doe: for if their owne liues and bloud and soules will not prouoke them hereunto, other mens wayes will not perswade them: yet let them thus consider, that it will grieue them more to loose this their counterfeite humilitie, as the Iewes doe in the forenamed place, when they shall say, wee fasted, wee praied, we trauelled, & we desired to iustifie our soules; and yet their fast shall bee as vanitie, their prayer abomination, and their comming into the Lords presence, like his which had no wedding garment, and therefore was he, and so shal they be cast into vtter darknesse.

8 Another reason is this, because that those iudgements which call for this humiliation, must teach vs righteousness, *With my soule* (saith *Isay*) *haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne righteousness.* And so we increase in righteousness, as we exceed in humilitie; and for this cause wee must know, that the more religiō a man hath, the more humble he is, and the more he saith hee increaseth in goodnesse, the more he must study to shew it outwardly. As for those which thinke they serue God well enough, when they neither pray with their tongues, nor bend with their knees, nor vncouer their heads, nor moue out of their houses, I leaue them to their fancies, and let euery beast and bird of the aire confute their fancies: for the Lord which hath assigned cue-

*Ion. 3. 6.**1. King 21. 27.**Isa 47. 1.**Iay. 29. 9.*

Vse. 1.

*Inter primos ego
sapientiam eo-
rum laudo qui in
diuinis exercen-
tur literis.*

*Bern. Seruus
Dei nunquam
otiosus, etiam si
seruiatus.*

Matth. 11. 12.

rymber his office, will haue euery one to execute it himselfe.

9 The vses which offer themselves by the consideration of this point, are these; seeing we must bee throughly humbled, therefore let vs auoide all manner of idleness in this worship of God. For there is no vertue answerable to the diligent seruice of God, and that cannot continue in one estate or stay, except we frequent and labour in it, either we shalbe more & more spirituall, & so better and better, or else we shalbe more and more carnall, and so worse and worse: *Nazianzen* saith well. Among the chiefest, I prayse their wisdom, which are most exercised in diuine letters, or that desire to bee expert therein, neither can I preferre any labour before that exercise. The seruant of God, saith another, hath a busines of busineses, and is not idle although hee keepe holy-day. *For the Kingdome of Heauen suffereth violence, and the violent take it by force, and hee that followeth the Lords worship, must be like him that had rather fight then eate.* When we are once perswaded of this point, wee shall not onely lend an eare to this businesse, but thinke all time too little that we spend ~~not~~ herein. The poore Saints of God in that fornamed place, crie in the night watches, as these Priests which lay all night in lamentation: and so when the feare of the Lords wrath and the conscience of our own dangers doe once meete together, then there is not any thing that will be so acceptable to vs as praier. This feare will drue from vs our sleep, as the winds drue away the clouds, the sicke man will sit vp, the old man will hold vp his hands, the weake man will stand for his life, the woman will weepe without ceasing, and euery one so touched will auoide all worldly actions; then will, or rather then must the rich man forsake his counting house, the farmer leaue his plough, the seruant auoide his rest, the labourer neglect his meate, and the drouisie person hold vp his eyes. All the Apostles slept till the High Priestes seruants came to take our Saviour, but then they awaked and fled for their liues; but why did they not wake before in prayer, that then they might haue slept

without

without danger? oh let vs therefore come both great and small, to appeare in the Lords presence with all diligence: let not any long iourney, any lacke of prouision, any loue of ease, any losse of health, make vs idle. Rise early to prayer, watch late to lament, sleepe little, that thou maist spend the more time to gaine thy soules health. In the day wee labour for our bodies, in the night let vs labour for our soules. My soule (saith *David*) thinketh on thee in the night-watches: and so let our soules thinke on the LORD when others thinke on their rest and their pleasure.

IO Another vse which commeth by this consideration is this, that seeing wee must bee thoroughly humbled, or not at all, let vs take for our example the paterne of them that mourne for the dead, as the Prophet exhorteth. How many are the teares of them which loose their louing husbands, their tender children, and their loiall friendes; *Iacob* for feare of this said before hand, it would make his hoare head goe downe into the grave. But so slight is the mourning of many among vs, that they neither wette their cheekes for their sinnes, nor yet would willingly depart with this life, for the enioying of the life to come. Surely this is worthy to be noted in them which earnestly lament the dead, that they desire to bee with them; so let vs desire to be free of this feare of death and sinne, with the death of our sinnes and liues: let vs so bitterly bewaile our time, as we may bee most willing to change our life, for no other cause then to cease from sinne. The Israelites bewailed *Moses* thirty dayes together, and let vs with great and long continuance mourne, not for *Moses* who is in heauen, but for our selues who would bee in Heauen. When *Naomi* bid her daughters *Ruth* and *Orpah* goe backe into Moab, they wept at her words: if they were so vnwilling to liue in Moab, and to depart with *Naomi*; why are not wee as vnwilling to liue in this world, and to depart with Christ; seeing he is our head, and we his members; we must goe to him,

Ier. 6. 26.

Deut. 34. 6.

Ruth. 1. 14.

Ministers are
onely the
Lods seruants.

1^o Cor. 4. 1. 2.
Gal. 1. 1.
Exod. 22. 29.

*Multi sacer dotes
& pauci sacer-
dotes, multi no-
mine & pauci
opere. Chrys. in
Mat. 23.*

and he may not come to vs? let vs therefore by his example endure many sorrowes and great dangers, that we may bee more willing to leaue this life. The theife inclosed in the prison ceaseth from stealing; and when wee are closed in the Iaile of many griefes, and clogged with the irons of many crosses, then let vs know that wee cease from many externall and internall abominations.

II *Yee Ministers of my God*, In this that hee calleth the Priests which serued at the Altar, the Ministers of God: he thereby giueth vs to vnderstand whose possession are the Ministers, namely and onely the Lords, *Num. 3. 12.* The Lord challengeth the tribe of *Leui* to himselfe, to bee his peculiar and Royall Priest-hood: and the Apost^{le} willethe the Corinthians that they should so thinke of him, *as of the Minister of God, and disposer of the secrets of his Kingdome*: and therefore writing to the Galathians, he telleth them, *hee is not by man, nor by the will of man, but of GOD.* Once in stead of the appointed Ministerie were the first borne of euery familie, and they sacrificed, and none else; but they altered, and it came to one tribe, and they also were abrogated; and so it came to men approoued in the Church, who are deemed the speciall portion of the Lord in this world. And surely if the seruants of *SALOMON* were blessed that heard his wisdom, and waited in his court, they are much more blessed which waite in the Lords house, and heare and see the secrets of the kingdome of heauen. It is therefore a most fearefull thing to aduance any vnto this to bee the Lords seruant, who is not worthy to sit in the chaire of *Moses*; and there is no reason why they should minister in the Church which are not worthy to bee the porters of the doore. Surely the prophaneesse of many in these places is so great and so damnable, that besides the iniuries done to Christ, many run headlong into hell, through the euill example of their Pastours. The Lords seruants follow their Master in holinesse, and not the world in lewdnesse; they looke

looke to the soules, but these waite for the fleeces; they preach vpon conscience, these doe it for fashion; they preach onely the truth, but these bring the fire of poetrie, philosophie, and such like to the Altar of God: to conclude, they bee the helpers vnto faith, but these quench their owne giftes, and keepe others from pure knowledge.

12 The reasons are these; because the whole life of the Minister must bee onely exercised in spirituall and heauenly matters, *Act. 6. 2. 4.* The Apostles would consent to nothing which was not consonant to their Ministerie, or that might any waies hinder the same: And for this cause the Lord hath so provided, that they should be exempted from all worldly businesse, and receiue their maintenance from others, not onely for themselves, but for their children and families. The which thing considered would aduertise a number of vs, that we which warre should not entangle our selues with the things of this life; we should neuer giue ouer our seruice, for that is nothing else but to forsake God; wee must neuer cause our sinnes to make vs be thrust out of the ministerie, for that will exclude vs from heauen: wee must neuer bee idle and vnprofitable seruants in our ministerie, for that will worke our curse; and wee must neuer be wearie of our places, for that will weaken and lessen our giftes. But alas once there might come no rasor on the ministers head, but now-adaies heads and beards and all are powled: if wee should not now looke to our owne maintenance, wee might soone want sustenance, and our children are easily suffered to begge, though their parents haue well deserved of the Church of God. Let not men vainely except against them, saying they are euill men, and no matter what harme they suffer. There be and euer haue beene in the Church good and euill Pastors: we must not forsake all, least we forsake the good: it is better to nourish the euill because of the good, then to cast away the good because of the euill. For it is a lesse faule to giue to the wicked Pa-

Reason. I.

2

Exod. 16. 8.

flours more then they deserue, then to take from the good and vigilant any small and iust reward. Therefore honour them that be good, and take heed least by reiecting some that are euil, thou contemn not those that be worthy: rather honour the vnworthy for the worthy, then despise the godly and painfull, because of the idle and vngodly. Another reason is, because none may offer them any violence, but the Lord accounteth it his owne, and hee saith by the Prophet *Dauid*, *Touch not mine annoynted, and doe my Prophets no harme.* How desperate is the case of all men, who are daily by words and deeds reuiling the Ministers of the Gospel, and thinke themselves happy if they can giue a *Priest* a deadly blow by their enuened tongue. Truly I will say, our owne sinnes were the cause of all this; yet if the kisse of *Indas* was so mortally punished, these mens (not kisses, but wounds, not with lippes, but with tongues and handes) shall neuer escape vnrewarded: for as by their tongues they haue killed vs, so the Lord with his tongue shall condemne them.

Vse. I.

Col 1. 28.

Gen. 24.

13 From hence let vs of the ministerie learne our dutie, which is: seeing we are the Lords owne seruants, to labour to present euery man perfect in Iesus Christ. There is no seruant, but he desireth not onely to doe much worke, but that he may present it faire and beautifull to his masters view: this is our labour to bring many soules & Saints to the Lord of glory. *Abraham* sending his seruant to fetch a wife for *Isaac* his sonne, hee brought him godly and beautifull *Rebecca*: we are the Lords seruants, and wee are sent to fetch a wife for Iesus Christ the sonne of God; O let vs be as faithfull vnto God the Father, and to Iesus Christ, as that seruant was vnto *Abraham* and *Isaac*; let vs doe our message with diligence, let vs execute our charge with prayer, let vs giue them the golden bracelets of God his truth, and let vs with all speed and haste returne againe to him that sent vs. When *Iacobs* sonnes went into Egypt,

Gen. 43. 8.

Indas

Judah promised him to bring *Beniamin* againe, if he would let him go, or else he should slay his owne two sonnes; and so if wee bring not againe to the Lord his beloued children, he will slay our bodies and soules for euer and euer, for at our hands wil he require them. Come on therefore my deere and holy annointed brethren, we haue the leading of God his children, we haue the keeping of Christs Queene, wee haue the tillage of the Lords corne, we haue the vse of the Lords treasure, and wee haue the price of our Saviours blood: if we loose his children, he will slay ours; if we defile his wife, he will curse vs; if we neglect his husbandrie, he will spoile ours; if we waste his treasure, he will sell vs to perpetuall bondage; and if we spill our Saviours blood, hee shall condemne our blood, bodie, and soule. Oh therefore let vs be instant in preaching, holy in liuing, earnest in praier, zealous in exhortation, and carefull in admonition; instructing the children, correcting the youth, and comforting the aged: that as *Iacob* returned with many more soules out of Syria into Canaan, then he brought; so may we come with many soules out of this world into the world to come.

Gen. 32. 10.

14 Another vse shall be for the people, that considering we bee the Lords owne seruants, and therefore open and shut the priuie Chamber dore which leadeth vnto him, and to vs is committed the building of the Church: then as the Apostle exhorteth you: that ye giue heed to them whom the Lord sendeth you for spiritual guides: direct not your praiers to Angels and Saints in heauen, for they haue not the keeping of the Lords works; but the ministers which be alieue are the priuy counsellors to the Lords maiesty, whom if you will not belecue, neither can you belecue, though an Angell come from heauen vnto you. And therefore as all the people were wont to waite for the comming out of the Priest, that he might blesse them; so do you all euermore waite for the blessing, and mercie, and grace, and counsell, and lone of God to come from them to you. As the Lord turneth the blood of a woman into milke for the nourishment of her childe, so
doth

Ephes. 4. 1. 14.


Luk. 1. 21.

Ios. 3. 17.

doth he turne our words, and gifts, and knowledge, and learning, and studie, and life, to be the nourishment of you his Church. Come to vs for comfort and instruction, and edification, and saluation; you are the Lords household, wee are his stewards, come to vs for your meat of soule, and wages of life. When *Adam* came againe to God, he receiued the promise of life; when the creatures came to *Noahs* Arke, he kept them from the flood; when the Egyptians came to *Ioseph*, he saued them from famine; and when the people came to heare Christ preach, he relieued their fainting: Come you likewise to the ministerie, they will giue you the promises, open vnto you the kingdome, deliuer you the corne, and satisfie your soules most plentifully, that you shal neuer faint till you come to the euerlasting abiding place. *Except the Priests had stood in the rimer of Iordan, the children of Israel could neuer haue passed ouer*: euen so we stand in the troubles of this world, to keepe them from you, else you should neuer come into Canaan: Oh therefore come while we stand and beare the Lords Arke, or else the waters of heresie and Atheisme will come againe: and then farewell you hope, your health, and your saluation.

The thirteenth Sermon.

Verf. 14. Sanctifie a fast: call a solemne assemblie: gather the Elders and all the inhabitants of the land into the house of the Lord your God, and crie vnto the Lord.

1  Hat is, call and prepare a fast; to the which some may say, that they might well enough fast, seeing their meate and corne was alreadye withered, and they had more need to seeke to saue their liues, then to goe to fast, and to endanger themselues farther.

farther. Vnto which I answered, that the forenamed calamitie was but prophetically foretold : and therefore as yet there was nor such want, but onely it should be if they repented not. He biddeth them prepare a fast, that is, a generall humiliation for all the people, wherein should bee nothing but mourning and abstinence : and this kinde of fast is a great and good part of the worship of God. Therefore from hence we obserue, that God taketh occasion by threatening of his wrath against vs, to move vs to worship him more earnestly; so we may see, *When the Israelites in a good cause had bene overcome of the Beniamites, and lest the lines of many brave men, it moved them againe to goe to humble themselves before the Lord, with fasting and bitter weeping, and lamentation.* And surely this seemeth to be the continuall course of the Lords doing in the Church, that as the ground is plowed that it might yeelde more fruite : so the Church is afflicted that it may giue him more worship. We are for the most part like the disciples which knew not how to fast, nor to afflict themselves, till Christ was taken from them, *and then they fasted.* So when we are eyther generally molsted, or particularly endangered ; how do we cleave to the Churches, and turne over the Bibles, and runne over the word ? but in times of more ease we are more idle, and take liberty of sinning, when we feelee the greatest liberalitie of our Sauour. If we haue no other cause to reioyce in our pouerty, and sicknes, and infamie, and danger, and hunger, and famine, and all our tribulation, then this that we are by the better fitted for the Lords seruice; yet let this make vs clap our hearts and hands, that we may any way glorifie our Creator. And as the Israelites were as willing to fight with the Canaanites, as to possesse their land : so let vs be as willing to fight with many troubles, as to possesse many pleasures. For this is a great and generall fast to abstaine from iniquities, and the vnlawfull pleasures of this world. *Cain did eate no flesh (saith Saint Basil)* and yet hee sucked his brothers blood : and why doest thou abstaine from wine,

Esa. 58. 13.

Iudg. 20. 16. 17.

God by threatening wrath
moueth vs to
his worship.

Mark. 2. 30.
Ieiunium magnum & generale est, abstinere ab iniquitatibus & illicitis voluptatibus seculi. Aug.

wine, and not from doing wrong? Thou expectest the evening, when thou hast fasted all the day, that thou maist take the meate at night, and yet while thou art in forraine businesse, thou thinkest not vpon it halfe so much. Oh, what good is it to let thy bodie fast, and in the meane tyme to fill thy soule with innumerable euils? As it is in the Prophet *Esay* *Then he that is afflicted and famished shall goe to and fro in it, and when he shall be hungrie, he shall enen fret himselfe, and curse his King and his God, and looke upward.* For as the Tygers, (though a most fierce and swift beast) hearing the martiall noise of a drumme doth teare and rend off their owne flesh from their bones for anger and disquietnesse against that sound, so doe the wicked in the sound and sense of afflictions.

Reason. 1.

Lam. 3. 14.

3 The reasons of this doctrine are these, because such kinde of miseries, lamented by such kinde of worship, doth turne away our captiuitie, and appease the Lords wrath, and therefore we may take great comfort in the forewarning of our miseries, seeing we may be prepared thereby against all danger to auoid all wrath; if the Lord did not by the ministerie of his word humble vs, we should euer be subiect to mortall confusion, and immortal condemnation. But so he ordereth all things in his Church, that as the overflowing Nilus maketh the earth more fertile: so the floods of troubles going ouer the bodies and liues of his members, maketh them more peaceable: once the disease purged, the bodie is well quieted, and once the pride of our sinne and natures scoured and rubbed away, the soule is more strengthened. Another reason is, because that the Lord will haue that thing worke the good of his Church, which worketh the desperations of infidels, for the wicked men in their troubles are at their wisend, as we may see: so was it in *Cain* and *Edom*, and the Egyptians, and *Saul*, and *Herode*, which all perished through affliction. But as the wicked, every one walketh in the name of his God, so the righteous walke in the name of their God for euer and

Isai. 8. 20. 22.
M. chai. 4. 45.

euer

euer. The nature of the wicked is like iron which will neuer swimme though it be neuer so little, except it be nailed to some wood or other substance: so the wicked being banished from the godly they fall downe and sticke fast in an vnresistable mire of afflictions: so that wee may see, as the Crosse of Christ was the life of the Church, but the death of the Diuell; so are many other crosses the life of the Lords deare children, but the death of his despighfull enemies.

Michab. 4. 4. 5.

3 The vses which come from this doctrine are these: First, seeing we are by our affections stirred vp to serue the Lord, let vs keepe our soules in continuall chastisement, that we may continually be mindfull of the Lords seruice. Those which lie in garrisons, although they seldome fight, yet euerie day they discipline and traine their soldiers; so although we seldome lie vnder great danger of exceeding slaughter, yet let vs continue our soules in correction and obedience. If *David* had alway vsed this, he had not so easily forgotten himselfe, and brought *Vriah* to death, and himselfe into filthy adultery: Euen so the want of this priuate chastisement, and continuall afflicting of our soules for our sinnes maketh vs wanton in wealth, proud in prosperitie, presumptuous in health, and often subiect to Sathans temptations. Afflictions may rightly bee compared to a hedge, which hath thornes on both sides, so that, that which is within cannot come out, and that which is without cannot come in: in like manner when our liues are hedged with troubles, the good things which are in our soules cannot goe out of vs, and the euill things which are without vs cannot come into vs. Weepe often for thy sinnes that thou maiest alway bee sorrowfull, pray often for thy amendment, that thou mayest still bee penitent. Thinke many times on thy later end, that thou mayest neuer bee arrogant, so shalt thou saue thy selfe from many euils, and gaine thy conscience great peace, and procure thy soule euerlasting blessednesse: for if this life bee contrarie to the life to

Vse. 1.

1. Pet. 4. 7.

come

come, then it followeth that as there shall bee neuer ceasing ioy, for the ceasing of sinne; so heere ought to bee a neuer ending sorrow for the continuance of sinne.

1 Sam. 25. 37.
38.

Esay 30. 16.

4 Another vse which commeth of this doctrine is; seeing our euils make vs more fit to serue God, then is it a miserable thing to be made more vnfit to serue him through tribulations, when mens hearts die in them for feare of the Lords hand, as *Nabals* did when hee feared *Davids* coming: or when men grow desperate, seeking vnlawfull meanes to be rid of their miseries, as the *Iewes* did: and therefore the Lord threatneth them, *that they shall sue as they determined, and they shall ride on horses as they appointed, but their enemies should ride faster to overtake and overthrow them.* I haue obserued the constitution of many men, and I found them like the seafaring marriners, whose life is a continuall death; and yet they are more open conceitners, and more obstinate enemies to all manner of goodnesse, then are other men: and so those whose estate is prospereth, whose liues are most slauish, hauing the prisons for their dwellings, and continually destitute of meate and all kinde of necessaries, none more wicked then these, or more carelesse of any good thing. But to let those passe, there are many that haue escaped dangerous sicknesse, pyning famine, the fearefull hand of warre and cruell death, which seemed before their eies vnauoidable; and yet remaine desperately wicked still, and runne to their owne vomite, and wallow in their loathsome myre of sinne; these are they which are at a league with death, and couenant with hell, they hope to escape as well as other, and while they bee in the world, why should they not liue merrily, although they goe to hell for it afterward. Seeing they are so carelesse of their owne welfare, who should take care for them; and seeing the fearefull hand of God will not winne them, the labour of vs his ministers shall neuer perswade them.

5 Out of this verse I might obserue vnto you that the Pastors are not to proclaime fallings, without singular warrant either from

from God himfelfe, or elfe from them that ought to direct them herein. Again e, I might obferue that the people muſt come at the voice, or call of their ſpiritual fathers, and paſtors; alſo that publike faſting ought to be done in the publike congregation, for that time being. But we will proceed to the next words, where the Prophet telleth them what they ſhould doe now, when they were aſſembled together in the faſt, that is, they muſt crie on the Lord, meaning they ſhould humble themſelues by prayer. And from hence obſerue that faſting is nothing worth without prayer. The common people doe imagine that when they ceaſe from eating, and puniſh their bodies with a daies abſtinence, that they doe vnto God high ſeruice. Indeed it is lawfull for the preſeruation of their health ſo to doe, but for a diuine ſeruice or worke of religion, they muſt not account it. When the eye is ill at eaſe and offended, why doe men apply a remedie to the heele, which is not diſeaſed: the euill paſſions of the bodie may be cured by faſting, but the diſeaſes of the minde muſt be healed by prayer. As the bodie hath offended, let it be puniſhed with abſtinence and forbearance, but yet that diſcontinuance of meate helpeth not the minde. Wherefore prayer muſt liſt vp the ſoule to the throne of grace and mercie, or elfe the medicine is ill applied, for what good cometh by curing the arme, when thou letteſt the wounds of the head deſtroy thee? and ſo what is thy caſe happier, if thou couldeſt bring Almighty God into loue and fauour with thy body, and yet thy ſoule abide in his eternall hate? and abide it will except thou ioyne prayer with thy faſting. But this cuſtome ſprang vp from the perſwaſion of poperie, which doe not onely account this kinde of abſtinence a meritorious worke; but alſo if men eate not fleſh, although they abound in all other delicates, with great ſtore of daintie wines and ſtrong drinke, yet doe they obſerue a diuine faſt to the Lord, although they neuer make any conſcience of prayer, and not ſo much as bleſſe their meate and drinke they receiue. Therefore let all good Chriſtians bee carefull

Faſting nothing worth without praier.

Eſay. 58. 3.

Luke. 11. 11.

*Non sanat oculum quod calca-
neo adhibetur,
ieiunio paſſiones
corporis, oratio-
ne peſtes ſananda ſunt mentis.
Ierom.*

Reason. 1.

1. Cor. 8. 8.

Tertul.

1. King. 21. 9. 10.

Dan. 9. 3.

Luk. 2. 37.

1. Tim. 3. 4. 5.

Act. 14. 33.

Vse. 1.

Luk. 2. 37.

2. Cor. 11. 27.

carefull to auoid in their fasts, ignorance and superstition, and let them eyther ioyne prayer with their fasting, or else neuer reckon it for a worke of religion.

6 The reasons of this doctrine are these: First, because God doth not except vs for meate, that is, with the Lord if we eate or eate not, we haue neither the more or lesse, and therefore bare abstinence is not any part of religion. But if the ordinary taking of our meates and drinke must be sanctified by prayer, which is a meere ciuill thing, then much more the not receiuing cyther of meate and drink for a religious cause must be consecrated by praier. One said wel, that those which place any part of God his seruice in their meat, they doe very neere make their belly their God: Yet though meate and drinke doth not make vs eyther the better or the worse to God-ward; yet we must remember that herby is not giuen vs any liberty to liue in gluttony or drunkennesse, no more then to sterue and pine vp our soules voluntarily, but he meaneth in the moderate vse or neglect hereof. Another reason is, because God neuer commanded any such fast, nor allowed it, as we may see in all the course of the Scriptures: where euermore there was ioyued with fasting publike and most earnest prayer and lamentation; why then should we vse that in the Lords seruice which hee neuer spake of? and why should we frame that of our selues, which he reprobateh? truly euery plant which he hath not planted, shall be pulled vp by the rootes; and therefore in vaine should we worship him, following the traditions of men: liue in the obedience of the Gospel, for that shall bring vs to life; and whatsoever we doe more, we eyther performe for curiositie, to finde fault with that which is done; or else for vanitie to searcho into that which is forbidden.

7 From hence let vs learne to lead most Christian liues, which is to serue the Lord with fastings and prayers, after the example of the ancient godly beloued Saints of God, as *Anna*, and the Apostle *Paul*, both men and women haue liued in this kind of abstinence, and religious seruice of God.

But

But alas we haue among vs thousands which would thinke they receiued great iniurie, if they be not accounted as good Christians, as *Paul* and *Anna*, which neuer in all their life did so much as fast and pray one whole day together in their private houses. I cannot tell what nimblenesse and ioyfulnesse, they finde in themselves to the seruice of God: but I am sure that there haue beene, and now are others of another iudgement, which without this exercise of prayer and fasting, grow many times heauie, and so dull in the practise of their profession, that they thinke that the Spirit of God is departed from them. And when they haue renewed this exercise, they finde themselves againe more ripe and sharpe, and readie to any kinde of goodnesse. Alas, what practise of repentance is there in them, that are strangers in this action? it is a simple sorrow for sinne, that taketh not away one daies stomacke from meate, and causeth not the soule to hunger more after reconciliation, then after a worldly recreation. Therefore fast often and pray much, so shalt thou be like the godly, neuer to be wearie of this practise, except thou be wearie of Christianitie: and as thy sinnes encrease, so let thy mortification be enlarged, that thou maist make more Castles to thy soule to defend thee, then the diuell doth engines to annoy thee.

8 Another vse is, that wee absent not our selues from those solemne and appointed kinde of fasts. All Israel came to obserue this before the Lord in Mizpeh, and so continued till *Samuel* sent them home againe. If euer it be needfull that the congregation should be great, then it is most requisite to be enlarged, when occasion of lamentation is offered: that as many mens voices made the Lord to spare the Niniuites; so many may cause him to reuerse his iudgements from vs. For truly as in warre against an enemy hauing inuaded our countrey, we are in generall to lift vp our hands against him, to driue him from vs: so ought we, being endangered by the hand of God to put on euery one his complete armour of righteousness, that euery mans heart and voice may be lifted vp to stay his heauie hand from vs. How do men neglect this

1. Sam. 7. 6.

Marab.

thing which thinke it in vaine to serue God, and therefore though they know other men to be most busie in lamenting for their calamities; yet they forsake not their Tauernes, their Shops, their counting houses, their husbandries, their marriages, and other their paltries: when as the sword is as neere them as their garments, yet they dread not the same: and so as before they neglected the graces of God; so now they abuse the long suffering of God, making their latter end worse then their beginning, like the old world which would not beleue, though they saw *Noah* enter into the Arke, and so the flood came and destroyed them all: and so shall it doe with those except God enlarge his mercies, and they cast away their stubbornesse. We read of two ancient Christians, *Palamon* and *Pacouius*, that when as, at the feast of Easter, they had dressed their gourds (which was their daily food) with oyle, which they had at other times eaten onely with vinegar: it came sodainly into one of their minds that Easter was the time of our Saviours bitter passion, and that then; his most glorious Maiesty for our wretched sakes, did drinke gall and vinegar onely. Whereupon they refused the oyle, and did eate their goords with vinegar as they were wont to doe. Oh let I beseech you the bitter passion of our Saviour and the common miseries of our brethren enforce vs to ioyne with the Church, and men in misery, in prayer and fasting, God forbid that we should feast in delicacies, when they are humbled in abstinence & lamentation.

Ps. 118.

9 *Alas, alas, for the day of the Lord is at hand, and it commeth as a destruction from the Almighty.* Now are we come to the praier, which by the mercifull assistance of God his heavenly spirit we will most briefly & effectually handle. First therefore, the methode which the holy Prophet vseth, is to be obserued; wherein he lamenteth generally, and then particularly, the meanes or causes of their destruction. In this verse he generally toucheth all the calamitie, when he calleth it the day of the Lord, the dread and conscience whereof maketh him most earnestly and pitifully to cry out, *Alas, Alas.*

Ps. 118.

Where

Where first of all cometh to our consideration this doctrine, that good men do sorrow and mourne for the Lords iudgement before it cometh: as the Prophet, which saith the cause of his teares to be this, because the day of the Lord is at hand: so we may read did *Elisab*, when *Hazeel* came vnto him, and he had annointed him king of Syria; it is said that he wept; and *Hazeel* asked him why he wept: to whom he answered, because it grieved him to thinke what he should doe to Israell; *for he should set their strong Cities on fire, and slay their young men with the sword, and dash their infants against the stones, and rend in peeces their women with child.* Was not this a sufficient terrour to looke on, and to make a heart of brasse to burst forth into many tears? For I thinke none, considering such a destruction in his countrey, but he will weepe for it bitterly. It is enough, many thinke, to sigh when they be sore, and then to weepe when they be in paine; and why should they torment themselves before they feelee the miserie? Yea rather why dost thou reason thus against God? Thinke on the daies of miserie that are coming, and doe as these Prophets, brdake forth into abundance of lamentation: to thinke how our Towers shall bee plough-landes; our treasures shall bee in other mens coffers; our costly buildings bee razed in an instant; our riuers shall runne with bloud; our children shall bee the prey of souldiers, and our wiues bee most cruelly murdered. Oh that men before these dayes could lament for the same; yea although their eies should neuer see it, yet let them weepe for them that shall feelee it.

10. The reasons of this doctrine are these; first, because they reape this profit by the forewarning of God, if God of his great goodnesse open the destruction of any people or Citie to any of his welbeloued sonnes; they are presently astonished men, and swallowed vp in many sorrowes; but wicked men although they bee neuer so often admonished, yet they remayne wicked and obstinate still.

O 2

So

Good men
mourne before
iudgement
cometh.
2. King. 8. 10.

Reason 1.
Ierem. 4. 18.
19. 20.

1. King. 11. 29.

So the Prophet *Jeremie*: *My belly my belly, I am pained even at the verie heart, my heart is troubled within me; I cannot be still, for my soule hath heard the sound of the trumpet, and the alarme upon the battell. Destruction is cried upon destruction, &c.* Oh what a blessing is a soft and beleeuing heart, which doth not only receiue the words of God for truth, but is presently affected as if they felt the iudgements. When *Elyah* had told *Abab* of God his vengeance against him; then *Abab* wept and fasted, and the Lord spared him his time: so I doubt not but there bee many, which hauing heard the trumpe of God his iudgement in the mouthes of the Lords Preachers, they haue wept bitterly, and I thinke the Lord will spare vs for their time; but take heed, *least the godly be diminished, and no man consider it*, least our destruction be the more sodaine; and lift vp more voices of weepings at the voices of Preachers, that more time may be granted vs to be freed from vengeance.

2

Luke. 19. 41.

11 Another reason is, because good men although they be assured of themselves; yet it grieueth them to thinke how the wicked shall be destroyed. Our Sauour there weepeth for Ierusalem, which should be laid euen with the ground. A good man is euer merciful, euen to the most vile and wretched creatures in the world; and therefore it goeth to their hearts to heare and see, consider and thinke vpon, how heaps and multitudes of men shall goe to confusion. Some would thinke that it is no reason to sorrow for other men, but rather let other men sorrow for themselves. But *Samuel*, whose teares and prayers came many times before the Lord for *Saul*, will answer them, and instruct them to be carefull for other mens saluation: as *Ioab* appointed his Armie, that if he were too weake, *Abisbai* should helpe him; and if *Abisbai* were too weake, *Ioab* would helpe him; so must wee labour to helpe one another which seeme weake, although we know some shall go to wracke.

2. Sam. 10. 10. 11

Ise. 1.

12 The vses that offer themselves to our consideration out of this doctrine are these; first, seeing it is the part of a good man to sorrow

forrow at the foreknowledge of any calamitie, let vs receiue that exhortation of the Lord, that we be *instructed when the Lord threatneth vs*, or else as he there saith; *His soule shall depart from vs, and leaue vs desolate as a land that none inhabiteth.* And I would to God my countrey-men of England would learne this instruction at the mouth of God, that whereas there is none of graue or greene yeares, but they haue had many tokens, and heard many thunderbolts of wrath drawne from the neuer vncertaine word of God, and from the extraordinarie course of manifold iudgements which we haue felt these late yeares, that now we being inuited to this mourning feast, we all come, and not one stay behinde. Oh therefore receiue this instruction, before the Lords soule go away from our nation: I bid you not leaue off your callings, nor cast away your garments, nor put away your wealth, nor forsake your life; but cast away vaine mirth, idle talk, wicked hope, and wretched behaviour; leaue your sinnes to the diuell from whence they came, and giue thy soule to the Lord from whence it came. *Elisha* did but require of *Naaman* to go into the riuer seuen times and hee should be cleane, which his seruants told him was *but a small thing*: so we require you but to wash your soules with the water of your eyes, and you shall bee as free from death as *Naaman* was from the leprosie. But why should I neede to instruct you, are you not minded like *Jeremie*, that of himselfe desired riuers of teares to weepe for his people? so bee you not backward, but of your own accord, so that you may please the Lord, desire that you were all teares to lament throughly the miseries of the world. Oh lament with speed and tarrie not, or else it will be too late when you shall see before your eyes the little infants quartered; the aged persons mangled; the cruel heathens aduanced, the poore Christians dying, the ayre thundering; the earth quaking vnder you; and the clouds raining downe fire and vengeance.

13 Another vse is this, that we be so minded at the hearing of the Lords iudgements, as if they were presently to be

1er. 6. 8.

2. King. 5. 13.

2

Ezech 12. 27. 28

executed: It was a great fault in the Israelites, that whensoever the Prophet spake any thing to them, they presently thought and said; this shall not bee yet, it will be a good while before it come to passe, and we need not care, for we may be dead and gone out of the way ere this be fulfilled: but the Lord rebuketh that folly, and biddeth the Prophet tell them that it shall be shortly performed: saying, *Sonne of man, Behold they of the house of Israel say, the vision that hee seeth is for many daies to come, and hee prophesieth of the times, that are a farre off. Therefore say unto them, thus saith the Lord God, all my words shall be no longer delayed, but that thing which I haue spoken shall be done, saith the Lord God.* And so the like rage possesseth the heads and braines of many in our daies, which although they know that it is true that is tolde them of a destruction; yet euery one thinketh it shall not be this yeare, nor in our Queenes daies, nor so long as the Gospell remaineth, and therefore they will possessesse all their vanitie, rather then be humbled. But this ought not to be so; yea rather hasten out of this securitie, as Lot out of Sodome, and the Israelites out of Egypt, that thou mayest escape it whensoever it commeth. It is better with the wise Virgines to be readie an houre or two, or three too soone, then with the foolish to carrie a quarter of an houre too late. Therefore admit the danger be not as yet, yet because we are now warned, let vs now bee prepared: shall we not make as great account of the Lords louing mercy, as of our owne health? yes, yes, my beloued, and therefore let vs arise to lamentation, because the Lord calleth for it, although there were no danger following after. But we are like the disciples which could not watch but sleepe, even then when Christ was in most danger, although our Saviour did many times awake them, till at length the enemy came vpon them, and they were all driuen to forsake Christ; so I pray God our like securitie be not with the like danger awakened, for I feare if the mercifull voice of a Saviour will not moue vs, the terrible cry, & swords of enemies wil amaze vs.

14 *As a destruction*: In these words is the general cause of the lamentation described, because the Lords wrath is kindled to make a destruction: Wherin there is to be noted, that nothing doth so much feare & terrifie good men, as the anger of God. When *Moses* perceiued that God was angrie, he fell downe flat on his face and besought God, neither eating nor drinking for fortie daies and nights together: was not their feare great that made this good man to adventure his life by so long fasting, and his soule by desiring to be rased out of the booke of life? Yes verily, for the anger of the Lord moued him more then if he had scene all the world on fire about his cares. But carnall Gospellers and carelesse Atheists, as they thinke it a farre more lesse matter to please God then to please man: so they deeme it a lesse matter to haue God angrie with them, then the Prince or some great rich men that may hinder their worldly estimation. Alas, alas, if *Saul* were fearefull to a thousand, *Dauid* was to tenne thousand; and if worldly men may a little terrifie the flesh, the God of the world may infinitely plague the spirit. Therefore put on this affliction, that we may know what to thinke of the wrath of God; if the anger of a Prince be the messenger of death, much more is the wrath of God the herauld of condemnation. When *Assuerus* was angrie, presently *Hamans* face was couered, and he carried to execution; would not *Hamans* giue all his possessions to haue retained the fauour of the king? so likewise, adventure any thing rather then to stirre vp the coales of the Lords wrath, by which thou thy selfe and all thy neighbours shall bee burned without mercie. Oh therefore studie to know how to auoide his displeasure, and to retaine his louing countenance, and let not the loue of any sinne so bewitch thee, that thou procure his vengeance in working thy desire.

15 The reasons of this doctrine are these; First, because none can be an intercessour or a friend to God being angrie: that is, there is not any mortall man that can doe any such a pleasure as to slay the Lords wrath from falling on

Deut. 9.17.18.
Nothing feareth good men
so much as the
wrath of God.

Hesl. 7.8.9.

Reason. I.

1. Sam. 2.25.

on him, or that may be able to stand in the gap of the Lords wrath. As *Eli* said to his sonnes. *If any man sinne against another, the Iudge shall iudge it, but if a man sinne against the Lord, who shall plead for him?* The which consideration might most effectually admonish all our presumptuous companions, which thinke that the Lord is pinned to their fleeces; imagining him to be such a childe, as might bee lost with an apple, and wonne with a trifle againe: but they shall finde it a farre more heauie matter, when no offer of gold, no intreaties of friends, no teares of griefe; no nor yet the fruite or bloud of their bodies shall pacifie or recompence him for their sinnes. This ought to make vs account highly of the meditation and intercession of Christ, and not to tread vnder our feete his glorious blood-shedding, after we be once reconciled. Another reason is, because it is a most feareful thing to fall into the hands of the liuing God. Such a fearefull thing as passeth all vnderstanding, and therefore who but madde men will runne too farre into this danger? Although *Dauid* chose rather to fall into the hands of God then men, because he was well assured, the iudgement was but a fatherly correction, and not a reuenging punishment; yet wee must know that he knew that it would bee but a corporall or bodily death: but if we are not assured of halfe so much, yea happie were we if the wrath of God did but reach to our bodies, and that hee would be satisfied for our sinnes; if we lost our children, and wealth, and friends, and health, and life; or that wee could endure all worldly tortures to bring vs to death, therewith hee would bee contented: but it is yet a more fearefull thing, when we are subiect to all these; and more also, to lead an endlesse and easelesse life, in the euer burning and neuer dying flames of hell.

2
Heb. 10. 31.

Use. I.

Matth. 10. 28.

16 The vses which we must make of this doctrine are these: first, that we learne, *to feare none of them that kill the bodie, but onely him that is able to cast both bodie and soule into the fire of hell.* But I know euery one will subscribe vnto me,

me, and say that they feare him aboue all, when as this feare is such a weake dampe, that it putteth not forth any finnes; and it holdeth as much godlinesse in their hearts, as a siue will hold water in the open ayre. *Moses was afraid of a Serpent, and it made him runne away: what feare is this that possesseth our Gospellers minds, that will not cause them to be as much afraid of the sting of sinne, as Moses was of the sting of the Serpent?* Ioseph said, for the feare of God hee could not commit fornication with his Ladie: and if the feare of God had any rooting in your hearts, you could not lead such leuitious lines as you doe. The Israelites were afraid to sacrifice a sheepe in Egypt, because it was abomination to the Egyptians: but you are not afraid to offer your filthy, deadly, and abominable lusts to the Lord, although they be an abomination to his Maieslie; yea although there be an vnmeasurable iudgement hanging ouer your heads. Therefore feare the Lord that must rule you, and the Iudge that must trie you, and the Saviour that must keepe you; or else you shall feelee the deadly paine that shall torment you. The poore woman that came before *Salomon*, would rather depart with her childe to her neighbour, then suffer it to be diuided in sunder: but how much more deere it is to haue your soules cut in sunder? and feare you not this? Therefore with all speede looke vnto the Lord as humble as petitioners; pray vnto him, as mournfully as prisoners; tremble at him, as fearefully as the hill of Sinai; fall downe before him, as low as *Daniel*; melt at the anger as the waxe before the Sunne.

17 Another vse is, that we alway keepe our confidence in the Lord, for if his wrath be but a little kindled, then are they blessed that put their trust in him: *Balaam* feared God, yet because his faith and confidence was not in the Lord, he was slaine among the other enemies of God: he feared in horreur, not in hope. Therefore let me now take occasion to exhort al your hearts to a sure confidence in the Lord, because his wrath shal neuer touch those which put their trust in him.

It

Exod. 4. 3.

Gen. 39. 9.

Psal. 2. 11.

Psal. 99. 4.

It is said, that *Moses* and *Aaron* and *Samuel* put their trust in God, and he deliuered them. This was such a trust as was exercised with all Christian vertues, the which you must ioyne with them, or else you cannot enioy it. Forlake your selues, imbrace the Lord, loue not the world, and desire Christs kingdome, and then you trust in the Lord; confirme your hearts with patience, beautifie your mindes with knowledge, reforme your affections by repentance, and amend your liues by the whole Gospel of God; and then shall the Lord say you haue trusted in him. Oh then blessed shall you be, for although the world be drowned, you shall bee saued; although the Citie be burned, you shall be deliuered; although the people be captiuated, you shall be enlarged; and although the earth be cursed, yet you shall be blessed. If sicknesse weare thy bodie, and anguish vex thy soule, and trouble oppresse thy life, and losses catch away thy goods, and enemies spoile thy children, and death doe end thy daies: yet shall not the wrath of God consume thy ioyes. What wouldest thou haue more? if God hate thee not, he loueth thee, if he loue thee, he will keepe thee, if he keepe thee, danger shall not oppresse thee; if thou be not oppressed, then art thou blessed; and if thou be blessed, be sure thou shalt be saued.

The fourteenth Sermon.

Verf. 16. *And ioy and gladnesse is cut off from the house of our God.*



Concerning the former words of this verse we haue spoken in the verse before: and now to the next following, where the Prophet telleth them, or rather the Lord, that now men could take no delight, nor ioy in the outward seruice of his maiestie: which

was

was a most lamentable thing; when one should come into the house of God, where was wont to bee most sweete melodie in the hearts and voices of men, like vnto another Paradise: now he should finde it full of teares, & cries, and yelling, and sorrowes, and euery one ashamed to shew his face for griefe, this doth the Prophet offer to the consideration of God: Whereby we will note this, that the seruice of God must be performed with ioy and delight; I meane the ordinarie seruice and worship of God: But in our daies we may almost complaine as this Prophet doth, that ioy is parted from the house of our God: men come almost as willingly to the Churches, as some goe to execution, and tarrie as ioyfully before the Preacher to heare the Sermon, as other doe before the Iudge to heare the sentence. When we are at our prayer, they are at their bookes; when we are at our preaching, they are at their sleepe; when we are at our Psalmes, they are in the Tauerne. Maruell you not to see the ioy of these men in the worship of God, vnto whom the Church is a iayle, the Minister is a keeper, the Lord is a Iudge, themselves are the prisoners, and their zeales are as ioyfull to them as *little ease*: yet for all this we will reioice in the Lord our God, and account one day spent in his Courts, better then a thousand spent elsewhere. And as *Dauid* reioyced to see other men goe, so will we reioyce when our number is increased, when our voices are aduanced, and our Lord Iesus magnified.

2 The reasons of this doctrine are these; first, because this ioy in the seruice of God is a token of the presence of God his Spirit in the hearts of men, according to the saying of Saint *Paul*: *The kingdome of God is not meat and drinke, but righteousness, peace, and ioy in the holy Ghost.* Whereupon Saint *Austen* in his confessions saith heauenly, There is a ioy which is not giuen to the wicked, but to them which worship thee (O God) willingly, whose ioy thou thy selfe art, and this is a blessed life, to reioyce of thee, for thy sake, that onely and no other is a blessed and happie life. So on the

Deut. 16. 11.
The seruice of
God to be per-
formed with
ioy.

Psal. 123. 1.

Reason. 1.

Rom. 14. 17.
Est gaudium
quod non datur
impis sed eis
qui te gratis co-
lunt.

Rom. 14. 17.

on the other side when men are lumpish and heauie in this worship and heauenly businesse, it is a token they like not the matter, but are hindred and blinded by the spirit of malice. Shall we then say that they are all giuen to the diuell, who haue not beene baptized into the Lords spirit, and possessed with a delight in the Lords seruice? then must we say that all hard-hearted misers, wicked-minded ruffians, fickle-brained younglings, and wind-wauering women, which had rather be playing with their loues, or their children, or else be disporting in brauerie and wantonnesse, or be mumbling a few Paternosters of old angels, or new stuffed barnes, then yeild their eares, their heart, their soule, their minde, and their whole man to the Lords most needfull and blessed businesse: oh wretched men thus possessed by those that rather ought to be possessed by them! Another reason is, because this delight in this worke is the very end and fruite of the Gospell. *My brethren* (saith Iohn) *I write unto you that your ioy may be full*: that is, that you may reioyce in all things, as in meate, for there is the Lords hand: in apparel, for there is his prouidence; in health, for there is his goodnesse; in sicknesse, for there is his mercie; in your houses, for they are his tabernacles; and in his Church, for there is his seruice. A Pagan, a Heathen, an Infidell, a Iew, a Papist, or any other enemy of Christ, can come to our assemblies, and with a minde readie to vomite vp whatsoever they heare, attend to their grieve what is there done, as many among vs doe, and yet be neuer the better: therefore be you better then these, and let your righteousness exceede theirs, or else you shall neuer reioyce in his euerlasting kingdome.

L. Iohn. 1. 4.

Vse. 1.

Psal. 69. 9.

Iob. 2. 17.

3 The vses which come of this doctrine are these, first, that whatsoever we doe in the Lords house, let vs doe it cheerefully, and of an vpriight and peaceable minde, that we say of our selues, as *Dauid* and Christ of them. *The zeale of thy house hath eaten me vp*: so of zeale let vs doe euerie thing that we doe, for as reason must measure all matters in

In humane and worldly affairs, so must zeale season all things in spirituall and diuine matters. Zeale is like the loue of *Iacob* to *Rahel*; it thinketh no frost too cold, nor any raine too dangerous, nor any snow too great, nor any heate so vehement, nor any sunne so parching, but hee endureth it for the loue of a woman. What shall *Iacob* loue a faire face, better then a Christian loues a glorious Sauour? Oh no, no, but let our loue be dearer then the loue of a woman: and let vs all say, and that all with *Marie* the mother of Christ, *My soule reioyceth in God my Sauour*. But oh where, and of whom shall I complaine, that haue not beene eaten vp with zeale, no nor bitten therewith, or that which is lesse, it hath not licked their soules, nor kissed their lues: that is, they haue neither beene iealous nor zealous for the Lord of hostes sake? for themselves, they care not what God is; for others, they care not what their soules bee; and for all, they care not what hell shall be; they are not earnestly righteous, nor obstinately wicked, but openly indifferent, and that is no bodie in religion: they mourne not when other sorrow; they reioyce not when other laugh; they sturre not when other are moued; and they feele not when others are afflicted. How zealous I beseech you, are they, when they haue beene cold in the heate of the day, and neuer sweate one drop in the worke of Christ, or wept one teare in the cause of Christ.

4 Another vse is this, that seeing we must be carefull to worship God with ioy, let vs then pray for the peace of the Church, whereby there may be no mourning within our Palaces, *Pray for the peace of Ierusalem, let them prosper that loue it, peace be within thy wals, and prosperitie within thy Palaces: saith king Dauid*. I grant, our sacrifices to God are as acceptable when our reioycing is banished in any common aduersitie, when wee humble our selues by prayer and fasting, as when in times of greater prosperitie and securitie, we are lifted vp with thanksgiuing; yet this is better for the Church, & equall to the Lord. Therefore let vs most carefully comend

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Psal. 113. 6.

commend Ierusalem's peace, and every member thereof to the Lords tuition; pray for it with an earnest desire (I say) to obtaine, and vnweari'd labour till thou hast atchieued. To abate but *Dauids* thirst, three of his men aduentured their liues, being but onely to satisfie the kings minde: who was *Dauid*, but a member of the Church? and therefore if they would doe so much for one, let vs doe more for all the Church together, that her thirst may be satisfied, and her ease be procured. Oh therefore how happy is our age wherein we liue! for the Church hath peace abundantly, and our basest things are become very honourable: the bloud which other haue shed for the same, doe we enioy, and they by filthie prisons haue purchased for vs most pleasant houses: O England, be not weary of thy well doing, least the Lord be wearie of thee; be not vnthankfull for thy peace, least the bond thereof be strooke in sunder; be not proud of thy benefits least thou be stripped of thy ornaments: be not secure in thy glory, lest thou be stirred vp to greater labour: but pray, the father with the sonne, the mother with the daughter, the Lord with the seruant, the mistresse with the maide, the master with the familie, the rich with the poore, and men with women, and little children, peace be within our walles, and prosperitie within our dwellings.

vers. 17.

5 *The seed is rotten vnder the clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.* It seemeth that these men being somewhat touched with want one yeare, yet they comforted vp themselues with their husbandrie and tillage, thinking the next yeare would make amends for all: like as we haue seene in our land in these times of dearth, for men haue yeare by yeare sowed and plowed, loosing both seede and crop notwithstanding all their labour, as these husbandmen heere doe, thinking that whether God will or not, they will make things cheaper and plentie againe, but all is in vaine: for if they sow, it rotteth in the ground, if they keepe, the houses fall vpon it; if they eate, they spend their store; and if they spend,

spend, then will shortly their liues be ended. By these words we may obserue that it is in vaine by any naturall meanes to seeke to doe away the Lords hand. The people of Israell being in some perplexitie, they sowed, and eared, and planted, and laboured, to be releued, but alas the Prophet telleth them, *that he wasted their seed, he bloweth on their store, and the labourer putteth his wages into a broken bagge.* What, had he no pitie on the poore labouring man, that worketh for a groat or sixe pence a day? but he must consume that also, yea verily: for the Lord must be serued as well by the poore Country-man as the rich Citizen: and therefore curseth as wel the gettings of the one, as the gains of the other. If the Lord did not crosse the endeauours of men in their tillage, in a very short time they would worship their plough, and pray to their arable land, and forget him that truly and only sendeth increase. For this cause, for this cause (saith the Prophet) a man came to a heape of twentie measures of corne, and he there found but tenne, likewise to the wine-presse to draw forth fiftie vessels of wine, and loe he found but twentie. *I smote you with blasting and mildew, and haile, in all the labours of your hands, and yet you haue not turned to me saith the Lord.* The hand of the Lord is not wearie, it needeth no Iubily of rest, and yet hee will not blesse their labours, that dishonour him with their fruits. But what shall I say vnto you? shall I bid you not till the earth, or not sow your corne? no verily, but plow vp your hearts, and cast in the seed of regeneration, and then plow vp your land, and cast in your seede of sustentation. How shall the corne grow in your fields, when vertue will not grow in your soules? Therefore labour not in vaine, it is not in all our plowing or planting, or sowing, or reaping, or working, to helpe our selues, but in the Lords blessings; who will then blesse the earth, when wee haue washed away the curse of our soules by repentance: for nature cannot helpe no more, then *Balaam* could curse.

No naturall
meanes to re-
sist the Lords
power.
Hag. 1. 6.

Reason. 1.

1/sy. 28. 22.

Rom. 1.

2

Hof. 5. 15.

6 The reasons of this doctrine are these: because nature it selfe, as a creature of God, is subiect to the curse of God, as we may see in all the storie of Egypt; and also, where the Lord threatneth to bring a *consumption upon the whole earth*; meaning the whole course of nature: that hee can as easily curse them (as it were) by sicknes, as men are vndone by consumption. And verily I think, when I looke into the specialls, I see as *Dauid* saith: *All things come to an end, but the law of God is exceeding large*: The heauens waxe old, the earth groweth barren, the gold is but dust; the pearles come to nothing, and all creatures saith *Paul*, are subiect to vanity. What is then the studie of nature, but the studie of vanitie? Yea how vainely are their daies spent, which are alwaies in the belly of Philosophie and Poetrie, and Humanitie, not thinking Diuinitie to be worthie of their fine wits, which they say is the refuge of fooles? but if their studie be vaine, then are their wits vaine: and therefore of them it may bee said; in seeking to become wise, they are made fooles. Another reason is, because there is no other way to life, but conuersion to the Lord. Heere is the remedie for our lands, to make the earth fruitfull, not in dunging and compassing it, but if we can turne our selues to God, then let vs cast from vs our pleasant sinnes to rot in the earth, and water our new sowed corne with teares of our eyes. *Then shall the earth yeeld her increase, and God euen our God shall giue vs his blessing.* *Balaams* Assle would not go for all his beating, till *Balaam* had spoken with God and promised more obedience; euen so the earth will not be fruitfull for all our cutting of it, and mending it, and poking it, vntill we bee returned vnto the Lord, and confesse our follies, and promise a new life. Oh, let husbandmen heare this, and learne to liue hereafter; or else their worship is like to the sacrifice of *Cain*, which the Lord refused.

7 The vses which we must make of this doctrine are these: First, that we put no trust or confidence in any earthly or worldly things; for seeing these cannot deliuer vs from
any

any little iudgement, then let vs learne to trust in the Lords power: *It is but folly to trust in kings, for they are but men, it is but sinne to trust in Castles, for they are but earth and stones; it is but madnesse to trust in multitudes, for they are but flesh, and it is but idolatrie to trust in wealth, for it is but vanitie: therefore it must needs be best to trust in the Lord.* Art thou afflicted, pray vnto him: art thou distressed, runne vnto him; art thou in danger, looke vnto him; and art thou a louing soule, let him be thy strength and thy defender? The heauens cannot bend to helpe, the earth cannot rise to succour thee; the waters cannot flow to receiue, and the clouds cannot fall to couer thee. But heere is thy helpe, the Lord can bow the heauens and come to thee, and exalt the earth to rescue thee, open the way for the waters to saue thee, and let the clouds come downe to take thee into heauen, as once he did Christ, and at the latter day shall doe all his elect. Oh therefore cast not away the hope of your calling, thy Christian profession, thy holy religion, and thy hope of saluation, for Prince and Magistrate, Friend or Father, Heauen or Earth, Man or Angels; much lesse be not terrified by any enemies which come with fire and sword to worke thy desolation: Craue not their helpe, trust not in their strength, feare not their rage, and distrust not thy God: but in warre let him fight for thee, in sicknesse let him heale thee; and in famine let him feede thee; and in death he shall receiue thee; for it is better to trust in God, then to put confidence in Princes.

8 Another vse is this: seeing we cannot auoide any of the Lords iudgements by nature and naturall meanes, then it also followeth that we cannot escape out of that great iudgement of condemnation by any natural vertue or worldly meanes: but wee must all by nature remaine the children of wrath. Whereby wee must take occasion to lament not onely the weaknesse, but also the filthinesse of our nature; which bringeth into the world that euill which it cannot auoide. Oh how much are wee bound to our blessed Sauour that hath deliuered vs from wrath to come! I might also

1say.31.1.2.3.

Ab. 1.9.

Ephes. 2.3.

Esay. 6. 11.
Lukc. 21. 4. 5.

Lukc. 12.

Ierem. 21. 16.

Amos. 3. 14. 15.

Vos. 18.

out of this verse note vnto you, that God his wrath shall not onely extend to the liues of men, or those things which concerne their necessarie maintenance in this world, but also to euerie part of their possessions as this Prophet speaketh, euen their barnes and houses, as we may see. And good reason, for as worldly men for their owne pleasures doe pull downe many times both houses and barnes, as we may see of the worldly man in the Gospel, so may the Lord for his pleasure doe the like. Againe, these things doe make vs to be proud, euen our buildings and edifices, as we may see in *Nebuchadnezzar*, and alio *Iehoiakim*. And therefore let vs know that the Lord in his iust iudgement will cast downe all these as hee saith. And if he left not one stone vpon another where the Temple stood, much lesse will hee suffer houses of extortion and oppression, and gaming, and whooring, and other filthinesse to haue any place to stand in. Againe, seeing we may heere see what are our worldly buildings, let vs learne to lay vp our treasures in heauen, which shall neuer be destroyed, and lay a good foundation against the world to come.

9 *How did the beasts mourne? the herds of cattle pine away, because they haue no pastures, and the flocks of sheepe are destroyed.* Now he commeth to the most pitifull outcrie of other creatures: for as the corne could not grow, no more could the grasse, and one miserie doth not commonly come alone, & if we wel looke vnto this matter, we shall find great matter lie hid therein. For it cannot bee that beasts should be faultie or sinfull before the Lord: why then, (although guiltlesse) are they thus tormented? and why did not the people make a hand with them, to eate them? and so to saue their liues that waies. Vnto which I answer, that the people would not kill all their tame beasts, because some they must keepe for store, other for their labour, and many for offering; which although it now ceased, by reason of the want of corne, yet they hoped would shortly come to passe againe as appeareth by their tillage. As for the other, the

the beasts are punished for mans cause, which is the doctrine of this verse, euen for our sakes are they pined, and fatted, and beaten and bruised, because of the sinnes which we haue committed: All the men in the world could not beare their owne plague; but the innocent and harmelesse beastes must helpe out with the matter. The consideration of this may shew vnto vs, the verie originall of the rebellion of some beastes. For there was not alway enmitie betwixt man, Serpents, and Lyons, and Beares, and Wolues, and Tygers, and such like; for at the first they were all subiect: but now in reuenge of their miseries which for our sakes they endure, they kill and spoyle, and teare vs in peeces where euer they meete vs; yea the Beares (as we know) will especially ayme at the woman with childe, that they may rend the young babe out of the mothers wombe, and so slay it before it be able to hurt; and I would God we could vse the same wisdom in the slaughter of our sinnes, to cut them off while they be young.

10 The reasons of this doctrine are these, because they are subiect to vanitie, vnder hope for the deliuerance: for the which they all haue a certaine voice in their kinde knowne to the Lord, whereby they desire a finall restitution. And verily if this be a reason why they should desire a deliuerance, because some of them shall remaine immortall: It ought much more to stirre vp the mindes of Christians, because (not some) but all of them shal for euer liue with God: And surely if the children of the bride-chamber desire the marriage-day, much more ought the bridegroom and bride themselues. Againe, seeing beastes lament their vanitie because of corruption, how much more worse then beastes are wicked and prophane men, which will not lament their iniquitie, because of condemnation; and also how vily are some bewitched by the craft of the diuell, which forget, and call into question another life? when as the verie brute beasts by nature acknowledge the same. Wee reade that at such time as *Charles* the great did

1. Sam. 15. 3.
Zeph. 1. 3.
The beasts punished for our sakes.

Reason. 1.
Rom. 8. 20.

*Prodigium
entium animan-
tium impeditus.*

2

Iof. 6. 17. 21.

Vse. 1.

Hof. 4. 2. 3.

attempt to ioyne together the Riuer Rhenus and Danubius, and so by the labour of men to cut through rockes and hilles many hundred miles, for the better seruice of his warres, and enriching of his subiects: as if God in nature had not well enough provided for the watering of the world. The beastes did so prodigiously howle, lowe, and mourne vntill that enterprize was laid aside, as if they had knowne the good Emperour went about a needlesse and vnnaturall labour. It was a miracle I confesse, but see and wonder at the will and prouidence of our soueraigne Creator, that as he hath punished the bruite beastes for mans sake: so he vseth them to be both spectacles of our miserie and spectators of our sinnes, and hindering Preachers to our vngodly deuises and desires. Another reason is, because this doth most notably aggravate the sinne of man, and might humble them thoroughly for the same; for would not, I pray you, this strike any man to the heart, to heare all the beastes of the field together, as the Bulles bellowing, the Oxen lowing, the Calues bleating, the Lyons roaring, the Wolves howling, the Dogs barking, the Horses neighing, the Asses braying, the Beares crying, and so all other in their kinde, and out of kinde, calling in the eares of God for vengeance against man? This will surely amaze the strongest, and dismay the mightiest; and therefore it will driue men to weigh their sinnes diligently: for God knowing that our deafnesse would be so great, that the voyce of man should not be heard, hath made euerie beast and bird, yea the verie thunder to awake vs.

11 The vses which come of this doctrine are these, first, that wee fall into a particular cause why this mutinie of creatures and outcries of all beastes should be sent, which the Prophet teacheth vs, to be *swearing, and lying, and stealing, and killing, and whooring*, and such like: for which things, hee saith, shall come a generall mourning of man and beasts. Surely wee haue as great cause to feare this helish yelling, & confusion, as euer had any nation in the world

for

for swearing is counted brauerie; lying, pollicy; stealing, honest shifting; killing, manhood and valour; and whooring a pleasant pastime. And thus blood toucheth blood: for the poore haue mourned at home and abroad, by famine and warre; and the rich shall follow after, when all the confusion shall follow them. Again, let vs learne to pitie the poore creatures of God, which for our sakes are thus endangered, liuing vnder tedious labour, and dying vnder the cruell butcher. The Lord spared them and Niniueh for their sakes. Mercie is a thing much loued of the Lord; and surely we are to vse it, not onely towards our beasts in their labour, that we tire not them too much; but also in their meate, that we feed them sufficiently; for in this place we see they wil complaine. Yea moreover let vs not be too vnmmerciful in their slaughter, and kill not for wantonnesse, the old & yong. And also I cannot see how it should be lawfull to set them together by the eares, as Beares, and Bulles, and Dogs, and such like, seeing they rent one another for sinnes; and therefore none can make sport of their fighting, but they also make sport of sinning.

12 Again out of this verse, where the cattle are said to mourne, we may note that famine is the greatest punishment of sinne in this life; for other calamities they feele not and care not for; and for this doe the godly so confesse, *that better is the state of them that die by the sword, then of those that perish by famine*: and they giue reasons thereof. First, because all other punishments are not so tedious, but they are dispatched in an instant; onely famine is like hell, where euery part is pained, a man being alway dying and yet neuer dead. Again by famine God striketh and taketh away the fruits of the earth, which hee doth not in other things, although men and cattle perish; yet who rageth against other creatures? The vses which we might make of this if we would stand in it, are these; First, that we learne how neere we are to a famine: for the Lord threatneth, that he will bring a famine, and make them eate their bread by weight, and drinke their water by measure, & do both in griefe; and surely this is

Ion. 4. 11.

Reason. 1.
Famine the
greatest punishment.
Lam. 4. 9.

2

Vse. 1.

Ezech. 4. 16.

2

Amos. 4. 6.

the verie case of the poore, for they haue day by day had an ounce or two, or three, of bread, and remaine vnmereifull. Againe, let vs at the verie beginning of our dearth turne vnto the Lord, or else the Lord shall withhold all things from vs. Let him not complaine of vs as he did of that people; that notwithstanding many iudgements, yet they would not turne vnto him: for if famine be so extreme, that men and beasts, and all creatures perish thereat, oh turne thy soule vnto the Lord thy God: for why should we worke the death of men, the destruction of beasts, and the desolation of all the fruits of the earth?

The fifteenth Sermon.

Verf. 19. *O Lord to thee will I crie: for the fire hath deuoured the pastures of the wildernesſe, and the flame hath burnt vp all the trees of the fields.*



Now the Prophet commeth to his particular complaint and praier, grounded vpon good reasons, and calling vpon the name of God: for in the former verse we heard onely a complaint, without mention of the Lords name: and now seeing hee bringeth in a praier also, we must note, that we euer adde praier to our complaints. *The sonne (saith the Prophet) reuileth the Father, the daughter riseth vp against the mother, the daughter in law against her mother in law, and a mans enemies are the men of his owne house. Therefore I will looke vnto the Lord, I will waite for God my Saviour, my God will heaue me.* Art thou grieved for the finnes of other men, or for the miseries of the world, and doest bricke forth into words for the same? Then turne thy complaint into praier, or else it is but a murmuring against God, as we may see in

Moses

Adde praier
to our com-
plaints.

Ios. 7. 7. 8. 9.
Mich. 7. 6. 7.

Moses and Aaron: for it is by prayer we make our sorrowfull hearts knowne to God, and can enter into the Lords priuie Chamber. This dutie also we may see neglected in our time, for men were neuer more apt to complaine of the hardnesse of the time; of the wickednesse of the world; of the want of corne; of the feare of warre; of the power of the rich; and of the prosperitie of the proud: but they are but words, for they turne not themselves to praier, to shew God of the matter as they ought to doe. Know therefore my deere brethren, that God hath left vs in this world, as he left *Iobs* seruants, for still one of them came to tell his master what had happened: so we must often vse to pray & to complaine on our selues, and on other men: for if we confesse our finnes, God is faithfull, that he will pardon them, but if we iudge not our selues, we shall be iudged of God.

2 The reasons of this doctrine are these: first, because God forgetteth not the complaints of the poore: meaning of them that pray vnto him, otherwise hee remembreth no more the poore mans enuie, then the rich mans quarrell; therefore ler this stir vs vp, to make our complaint in praier, as we read *Ezechiah* did, when *Rabsakeb* had blasphemed on the name of God, saying, *Encline thy eare, O Lord, and heare open thy eyes O Lord and see, save vs out of the hand of the king of Assur, that all kingdomes of the earth may know that thou art the Lord.* O that men were as readie to pray as they be to complaine, for they can easily multiply many words to accuse other men, & they might as easily find word and matter to complaine vnto God: for as an inferiour subiect must alway sue to his Prince by petition, so must we alway make known all our desires vnto God by supplication. Again, when men doe onely complaine of this or that want without prayer, they tempt God, as we may see, where the people say weeping, *Who shall giue vs flesh to eate?* Therefore if wee will obtaine any thing at the Lords hand to our good, let vs aske by prayer; for although wee murmure for raine and drouth, and peace and wealth, and such like, and God giue

Reason. I.
Psal. 9. 11. 12.

I say. 37. 17.

2

Num. 11. 4.

it to vs as he gaue the Israelites quailles; yet we were better want it, for it shall in the end turne to our discomfort, as theirs did. *Ruben* would faine be blessed, and *Iacob* blessed him, but he told him withall he should not be mightie. Such are they as wring out their desires from the Lord against his wil, they take a serpent by the taile, which turning again doth mortally bite them. We ought to learne to endure our wants patiently, although we know not why we are distressed: for hereein we must needs agree that wee are righteously punished, because our iudgement commeth from him that doth neuer any thing vnrighteously: And therefore God was more angrie with the Israelites for this euill, then for any other thing, except Idolatrie.

Vse. I.

Hof. 7. 14. 15.

3 Let vs from hence learne to aske of God without murmuring or grudging at our owne estate, or the Lords hand, for the Lord will complaine as fast on vs, as wee complaine to him. Hast thou any suite to the Lord, that thou wouldest obtaine of him? say not, Oh that I had such a thing; or thus, thou O God, maist giue me such a benefit; or thus, surely if God doe not heare me, I would I had neuer beene borne; or thus, if God be able let him doe this for mee: for all this is but tempting and mocking of the Lords power and mercie: But goe to the Lord with all humilitie, cast downe thy knees and heart, tell him of thy vnworthinesse, and accuse thy selfe throughly; remember him of his promises in the Gospell, for that must be the foundation of prayer; then open thy wants, and desire such a remedie as God himselfe shall like of; and lastly, praise him for all thy former benefits, and then if thou want thy will, it shall be most good for thee: if thou obtaine thy will thanke him heartily againe, and vse it for the Lords glorie. It was euer refused by the best learned to be a true conuersion to God, which was begotten by any temporall benefit. Therefore the conuersion of *Clodovee* king of France, by occasion of a victory against the Almanes, was not so sincere, as if the onely loue of God and truth of his word had ouercome his heart,

heart, & not worldly dignitie. And the like is that of *Cabades* king of Persia, who promised many fauors to the Christians, for that by their prayers they droue away diuels from *Asabadabar*, wherein they kept great heaps of gold. Neuer or very seldom doth such conuersions hold long, for alas what sweetness is there in the world, that should possesse the minde of man? Let the Lord which is our exceeding great reward onely without other respect draw vs to the Gospell; for otherwise all our prayers are faithlesse, or al our suits gracelesse.

4 Another vice is this, that if cōplainers without praying be odious in the Lords sight, although the cause be indifferent, then much more are those that neuer pray but for vnlawfull and filthy things, that they might bestow them on their lusts, as the Apostle saith. They desire health of body, to wallow in vanity; they craue many children, to hoord vp euill gotten goods, & to rob the poore; they pray for riches, that they may raigne ouer other men at their pleasure, and liue in sin without controlment; they aske for marriages to abuse them in lust, & finally they pollute all things that come to their hands or hearts: in their outward profession they do but serue the time, and therefore their inward constitution cannot be very holy. I am perswaded that a great fort would be astamed, to let men heare those things that they cōtinually & immodestly desire in the presence of God. Aske therefore but with wisdom, enioy thine owne with thanksgiuing, praise God for all things, & thinke thy selfe happy whether thou liue or die.

5 Againe, I might also note out of this verse, how afflictions & sorowes do teach men to pray most seruētly, as we may see in *Abimelech*, & in *Dauid*: and the reason is, first, because then men begin to feelee their sins. For in truth our consciences are all so guilty, that if we haue but our finger ake, we presently conceiue it was for some notable sinne or other. And for the truth of this we find it in many wicked rebels iustified, which wil then most lamentably bewaile their sins, whē they feelee the heauy hand of God vpon thē, & be either in trouble of life, or in danger of death: but this is with thē but momentanie, and like

2

Iam. 4.2.3.

Gen. 31.17.
Psal. 119.67:

1 Sam. 7.6.

Lam. 1. 12.

1 Sam. 7. 8.

2 Theſſ. 5. 2.

All our afflictions must be pitifully affected in praier.

Lam. 1. 10.

like a ſommer deaw; but with the godly it is perpetuall, for they being once ſpurred, will trauell the better all the day following. Againe, as our afflictions are increased, ſo are our ſorrowes, for the heart ſeemeth to be pierced with them. Let vs therfore in our afflictions not only pray for our ſelues in our owne perſons, but alſo entreat of other to pray for vs, as we ſee the Iſraelites did: for if we be once perſwaded of the benefit of praier, we will neuer ceaſe to ſtirre vp our ſelues and others therunto: we ſhall be minded as *Paul* was, that would haue the whole Church of Theſſalonica to pray for him: for praier will make men more greedie then gold will. Againe, let vs thinke that afflictions ſhall not onely make the humble and gentle minded man to yeelde, but alſo the moſt ſtubborne and ſtrongeſt in the world. Boaſt not your ſelues againſt the leaſt affliction that can bee: for as the ſoft rayne will lay along the rankeſt corne, ſo ſlender troubles will bring to the earth the moſt obſtinate ſinners.

6 O Lord, to thee wil I crye. When the Prophet ſaith, that he wil crye vnto God; he noteth vnto vs, that in praier wee muſt uſe the moſt earneſt and ardent affection that may bee; for crying is the voyce of children or yong creatures, whereby all men are moued to pitie them. Therefore when wee come into the Lords preſence, we are to ſtirre and moue affections to the vttermoſt, not with child-like behauiour, but with child-like ſinceritie and feeling, as we may ſee in the godly, where they deſire God to behold them, becauſe they be troubled, their bowels are ſwelled, and their heart is turned vpside downe; meaning that they were ſo paſſionate, that their inward parts were wonderfully moued. And this condemneth the cold affection of thouſands in our daies, which haue as much feeling in their prayers, as they haue in their dreames, and know as well how to remoue a mountaine, as how to moue the Lords mind towards them: ſo cold are their thoughts, ſo weake are their deſires, ſo wild are their words, and ſo many bee their wants in praier, that

that I thinke verily when they haue praied, they finde themselves as much fitter for the Lords seruice, as a stone is for building, being rubbed ouer with a little oyle: I warrant you their hearts are not turned vpside downe; yea I would their liues were turned: but I feare they will first bee ouerturned. They will make more suite in better words for a dinner, they being hungrie, then for the Lords Spirit, or any other meanes for saluation. Their voices in praier are like vnborne children; crie they cannot, much lesse speak any thing, no not so much as to say *Amen*, when others haue praied before them.

7 The reasons of this doctrine are these: because hee careth not for meane and weake words, but for strong and feareful passions: for the Lord being highly to be feared, will especially be then feared ardently, when men speake vnto him by praier. *Moses* fell on his face when he praied to him, and so did *Elijah*, for it is vnpossible but a man of flesh and blood should tremble when he thinketh on God, much more when he praieeth to God, for then doth the spirit helpe a man more to see into the secret of his maiesty then at other times. Yet fearefull is it to see how men in our daies thinke to carrie away the matter with words, perswading themselves that their bare presence and outward dwelling among the Church, (where now and then they heare God spoken of, and heare a few praiers in the publike place, although their hearts honour not the one, nor confesse the other) yet are they as good religious men as any in the world: but let them know that they be as good Christians, as the Samaritanes were right Israelites. The Samaritanes being a base people worshipped God and Idols, for beside the Lord they had for their Gods, *Succoth*, *Benoth*, *Nergal*, *Astima*, *Nibhaz*, *Tartak*, *Adrammelech*, and *Anamelech*. But in the daies of *Antiochus Epiphanes*, they vterly cast off all fellowship with the Iewes, and builded a Temple in Gerizim, desiring him, that they might worship *Iupiter Hullanicus*, and yet in our Sauours daies they boasted of the true worship of God

Reason. I.

Isay. 29. 13.

Ios. lib. 12.

Ioh. 4.

Psal. 51. 17.

God, and called *Jacob* father. Euen so those that haue diuided their affections betwixt two religions, or betwixt the loue of God, and the loue of the world, haue but cold passions in their most inward and sincere deuotions, being as apt (if time serue) to serue the diuell as Iesus Christ. Another reason is, because that an acceptable sacrifice to God is a broken and contrite heart: and therefore when we offer to the Lord our praier, let vs be sure that our hearts be broken asunder: for as there was no beast sacrificed, but his bodie and shoulders were parted; so no man can be offered to God but his heart must be diuided in sunder, that is, hee must bee most passionately affected at the Lords house, and most lamentably tormented for his owne sinnes, and most pitifully opened for the Lords mercy, and most earnestly desire the building vp againe of the same.

Vse. I.

1. Sam. 1. 14. 16

8 The vses which we must make of this thing are these: First, let vs not iudge euill or rashly of them that are moued earnestly, & labour effectually in praier. When *Annah* praied before the Lord, *because her lips went & not her voice*, *Eli* told her she was drunke, but she answered, no, for she was a woman of a bitter soule. In like maner, the power & working of the spirit in the prayer of many, through their continuance, words and gestures, are most wickedly mocked, & most shamefully blasphemed of the malicious sort, who are able to say as much in their prayers, as the old Masse. Priests could when they wanted their own bookes. And for this cause without the spirit of God they speake euill of the things of the spirit, terming our earnestnesse in praier to be rauing, our zeale to be folly, our continuance to be a heape of idle desires, our teares to be hypocrisie, our sweate to be chafing, and our forwardnesse and willingness thereunto to be pride and ambition, with a number the like, as I haue heard, which are now opened in the stages, where all good gestures are most wickedly derided. Well, well, *Eli* was not so rash nor prophane, but blessed *Annah* when she had told him her minde, yet for all that he ended his life with the breach of his necke. How can it bee but

but the Lord shall more mercileſly bring theſe to confuſion? we may aſke this kinde of monſters as *Eſay* did ſome in his daies: *upon whom haue you ieſted, and againſt whom haue you opened your mouthes?* Surely againſt him that made both tongue and mouth, and ſhall trie it our. As there are many gifts in the Spirit of God; ſo are there many waies to expreſſe the power of them, and as euery one hath his gift, ſo hath he his geſture to open and vnfold the ſame.

9 Another uſe of this doctrine is for our ſingular comfort, that ſeeing according to our feeling in prayer, ſo is the Lord affected towards: when we are bitter hee maketh vs ſweete, when we are heauie, hee maketh vs ioyfull, when we are caſt downe, hee raiſeth vs vp; and when we are moſt deſtitute and deſperate, hee commeth with all ſpeede as a mother to a child when it crieth loudeſt. What are our ſorrowes but many voices to crie vnto God? and as a godly *Martyr* hauing receiued many wounds in his bodie, whereby the bloud iſſued forth abundantly, thanked his tormentors, becauſe he had as many mouthes more to praiſe his God, as hee had wounds in his fleſh: much more occaſion haue wee to thanke our Sauour, that by ſending ſo many ſorrowes into our hearts, hath provided for vs many friends to entreate his mercie for vs. Therefore feare not my deere brethren and ſiſters for any aduerſitie: as when the battle is hotted, the viſtorie is neereſt; ſo when your miſeries are greateſt, your deliuerance is at hand. Of this we haue often ſpoken before, and ſo alſo of the other part of the verſe following where the Prophet yeeldeth the reaſon of his prayer, becauſe the greene paſtures were deuoured, and the great trees were burned vp: teaching vs that which before we touched, that when famine cometh, there is nothing free from the ſame, but it ſeeleth the ſmart if it haue any life at all. And againe, the vnerciſulneſſe of it is noted when hee compareth it to fire and flame, the fire burneth lowe, that is the graſſe of the earth, and the flame reacheth high, euen to the trees of the field.

The

Uers. 10.

Psal. 104. 27.

*Reuide tua &
quomodo tua
iumenta egent
& non petunt
cibum. Bern.
God heareth
the voice of
beasts.
Reason. I.
Gen. 2. 2.*

Psal. 36. 6. 7.

10 *The beasts of the field crie also vnto thee, for the ri-
uers of waters are dried up, and the fire hath deuoured the pa-
stures of the wilderness.* Now once againe the Prophet re-
hearseth the crie & lamentation of the beasts; where I might
note, that seeing the beasts crie vnto God and to none else:
how much worke are those then beastes which either neuer
crie, or else cry to other then God. But this is worthy our con-
sideration, that he saith, the beasts crie vnto him, noting vn-
to vs, that God regardeth the very crie and voice of dumbe
and brutish creatures, and therefore the Scripture saith, *That
God opene:h his hand, and giueth them meate in due season.*
And surely as God is most wonderfull in all his works, so is
he most humble and gentle to all his creatures, not disdain-
ing with his owne hand to feede the baseſt swine or beast
in the world. But how vnlike are they to God which do not
heare the voice of (dumbe beasts) no nor of speaking soules,
and liuing men; and if they doe, yet their handes must not
come neere them, but either they must take it vp on the
ground, or else receiue of their abridgers, I meane their ser-
uants. The reasons of this doctrine are these; first, *because
God hath created them.* And for this cause, *before that euer
he made beasts, he made all the grasse and herbes of the field so
be readie for them:* so kinde and constant is their nature, that
they neuer forget their Creator, but we shall finde moe men
then are beasts, that haue long ago lost all their knowledge
and grace, and image of God, calling into question whether
there be a God or nor. Oh cursed creatures! oh fearefull
times that bringeth forth some men like men, and some men
like beastes, and some men like monsters! which are in bo-
dies men, in manners beasts, and in minds worse then any
creatures, yea then diuels; for they acknowledge and feare
God. Another reason is, *because men should haue a taste of
the excellencie of the Lords mercie, which saue both man
and beast.* As for mans sake they were subiect to vanitie;
so for mans sake they are receiued into tuition againe: the
one was done for his sinne, the other was for his instruction,
that

that as the hainousnesse of his sinne did bring moe into danger beside himselfe, whereby hee might despaire; so the greatnesse of the Lords mercie might bring moe into fauour againe beside himselfe, whereby he might be comforted. And thus we may see how for our sakes is the rod of vengeance, and the staffe of mercy: for our example some are killed, some are burned, and some are hewed, and some are damned: and for vs againe, we may see the Angels are maintained, the world is lengthened, many good men haue beene preferued, and *many brute beasts are continually maintained.*

Ion. 4. 11.

II The vses which come from hence are these, First, that we fall not into any despaire of God his goodnesse toward vs, either for our soules or bodies, where our Sauour biddeth vs looke to *the Lillies and the young Ravens. for whom the Lord taketh care*, and verily euery haire on a good mans head, is more worth then all the beasts of the world; therefore let vs perswade our selues, that seeing God heareth their crie, he will not denie our praier; and seeing hee looketh on their mourning, he will not despise our teares: and seeing he regardeth their life, he will not cast away our soules: he that commandeth vs to be mercifull vnto them, hath also bound himselfe to be mercifull to vs: therefore let vs be assured that we are more worth then the beasts in the Arke, or all the creatures in the world. But alas why do I tell men of their worth? for they know it too well; or of the Lords mercy, for they are too proud of it? Surely because as *Bathsbeba* teacheth *Salomon*, not to be giuen to excessse, or to be wonne with vanitie, because he was a king, that is a worthy man in the world: so I would teach men by telling them their worth to auoid from their filthy abominations. What shall gold do in the dirt, or pearle in the swines trough, or money in a mad mans purse, or authority in the hands of fooles? oh what shall it auaille that we haue all vnder vs, and yet be slaues to sinne? what honor is it to vs to be more worth then all creatures, to haue the Lord for our creator, & his mercies whē we intreat them,

Ise. 1.

Mat. 6. 25. 26.

Prou. 31. 4. 5.

The poole of
Silo wherein
our Sauour
bad the blinde
man washe,
did ebbe and
flow every day
except the
Sabbath, and
then all the
day long it ne-
uer filled or
ouerflowed.
Iosaphus.

Amos. 9.
Valens the wic-
ked Emperour
flying for safe-
gard to a poore
cottage, was
therein buried.
Funccius and
Carion.

Iob. 1. 48.

them, if in the meane season we be not godly? then shall the best become worst, and at the latter end, wee shall wish wee had beene worst of all.

12 In the next words he telleth vs how the rivers of waters are dried, and how the little countrey cottages wherein poore men and cattle were fostered, were burnt vp, both very wonderfull (that the one) I meane the waters should loose their spring, which seeme to haue an euermore assurance of perpetuities: But alas what can be perpetuall when God altereth? what can continue when hee dissolueth it? surely nothing, for he bendeth the heauens, melteth the earth, emptieth the Sea, & therefore may easily drie vp the little land-brooks. Therefore as on the earth is the safest going, because it is lowest, so in pouertie is the best estate, because it hath nothing. Once there were no rivers, & so sometimes are now, and one day shall cease to be againe: so once men had nothing, now in their richest estate they haue but little, and one day they must forgoe all. But when he saith that the little cottages are burned vp, we may note, that there is not anything so small or so vile, but the hand of God will finde it out. Poore men thinke because they be poore, that God neither regardeth their well doing, nor thinketh on their euill: but they must be of another minde, for as fire burneth vp all that standeth against it, so doth the wrath of God meete with all that is against his law. God is in the Citie, and in the wood, and in the village, and in the corne-field, and in the wildernesse, and on the Sea: he noteth thy doings in thy Pallace, and in thy house, and in thy cottage, and in thy ship; *when as Christ saw Nathaniel when he was under the figtree.* Surely the buildings of stone are too high to stand long, the buildings of wood are too weake, for the litle low tabernacle with cords tied together shall come to an end. And thus we see that fire shall be the end of all: as it was the end of Sodome, so was it of Zebouim, and as of them, so was it of the poore shepherds tents, and as of these tents, so shall it be of heauen and earth. Thus much for this first Chapter.

The

The sixteenth Sermon.

Chap. 2. V. 1. *Blow the trumpet in Zion, and shout in my holy mountaine: let all the inhabitants of the land tremble, for the day of the Lord is come for it is at hand.*



I hath beene shewed, that the beginning of this chap. vnto the end of the 11. ver. was the continuance of the former iudgements spoken of in the first Chapter: so that this verse belongeth to the charge of the ministers and people; wherein the ministers are first exhorted to sound the trumpet, and secondly the people are bid to tremble, *because the day of the Lords wrath is at hand.* Concerning this blowing of the trumpet, wee may read the right vse and first institution thereof. First it was vsed for assembling the congregation, secondly, for the removing of the campe, and lastly, when they went forth to warre, because the people might be had in remembrance before God. Although it be hard to shew whether in this discourse following the Prophet meaneth the coming of the beastes before named, or the coming of the Assyrians their enemies, yet the matter is not so necessarie, as that wee should spend much time therein, nor so difficult, but it may be decided: and therefore I thinke that heere is onely meant the coming of the noysome beastes, because the description following is set forth by similitudes taken from warre, and not by flat and euident propositions, the which course the Lord doth take in other places, when he noteth an inuasion, as in *Ierem. 50.* In this place we must first of all handle the blowing of the trumpet, which was the Priestles office, and the cause thereof was, to put them in minde of a danger, for the people were now assembled, and had neede to be terrified to the uttermost, to make them humble, as we

Num. 10.
The vse of the
trumpets in
old time.

Ierem 50.

Amos. 3. 6.

I
The ministers
must shew all
dangers. [w
Ezech. 33. 2. 3. 4

may see the effect, for the trumpet might be heard farre and neare, as an alarme amongst vs.

2 Wherefore we may gather from hence, that it is the ministers dutie to shew the people of the Lords wrath, and the danger which they are subiect vnto for the same; if they sound not the trumpet, the people cannot be prepared, and then shall they endure a double condemnation: they beare the Lods Arke, when they stand, all must stand; and when they goe, all must goe: and if they sound the trumpet, and tell the dangers, onely the disobedient come to destruction. And thus we may see how the hardest burthens and most dangerous, are laid on the ministers backs, for if they preach, men will not beleue them, and then they are persecuted: If they preach not, God will forsake them, and then they are damned: being also subiect to all those dangers which themselves doe threaten, the which thing might discourage men from that holy function, but that the Lord commandeth vs and enforceth vs thereunto. And I would God that all the crosses and dangers which waite like Pages, or rather like Jailers, vpon the ministers office, could bee sufficient to denie a passage or entrance vnto the vnlearned and vaine-headed persons, whereby for euer they might bee excluded from our callings: but of this matter sufficient hath bene said already.

Reason. 1.

3 The reasons are these, first, because God openeth to them eyther ordinarily or extraordinarily his purpose which he will doe in his Church: for there hath not bene any great calamitie in the world, but the Lord giueth knowledge thereof before it commeth, so that his Preachers might bee beleued, and destruction auoided. Surely the Lord will doe nothing (saith Amos) but he reuealeth it to his seruants the Prophets. Secondly, they are the mouth of God to the Church, and of the Church to God: and therefore what they sound, God soundeth; what they bind, God bindeth; and what they discharge, God setteth at liberty: yet so, as their Actions must be guided by the Scriptures, if they will haue God

Amos. 3. 7.

Math. 18. 1. c.

God to confirme them: For otherwise the vniuersall sentence of a Church doth not binde the conscience of the sentenced, or him that is censured, and he that without sure grounds doth excommunicate another, condemneth himselfe, and not the soule excommunicated.

4 The vses which we are to make of this doctrine are these, first, that we do not only teach the iudgements, but ioine with our doctrine an outward testimony of their feare, & a practise that may serue as a patterne for the people to repent by: so the Lord teacheth, where the Prophet is commaunded to *mourne bitterly, as a man that mourneth for the paine of the reines.* And the cause followeth, that when the people should aske him, he might tell them that he mourned, because euery heart should melt, and euery mind should faint, and euery hand should be weake, and euery knee should fall away like water: and what heart of stone or desperate mind could see his teares, and heare his words, & yet reframe from weeping? It hath beene already shewed, that the example of the Pastor is the best way to perswade the people, and we know by lamentable experience, that where the Preacher liueth ill, his life doth more hurt then his preaching doth good. Therefore my deare brethren, when we haue cause to threaten any iudgement of God, let vs so temper our bodies as if we felt it within vs, as *Ieremie* did, when he cried out, *My belly, my belly;* as if the calamitie had already seised vpon vs. Let vs preach earnestly, let vs liue zealously, and let our words and teares be heard in the Pulpit, and our prayers and feare in priuate communication, and full often let vs vrge and constraîne our affections, that by many passions, as it were by many water-drops, the hardest heart of stone may be pierced through. But it grieueth our heart that many Preachers in many places, when they haue taught most singularly on the Sabbath day, so soone as the doore is shut, some go to tabling, some to carding, some to shooting, some to bowling, and some to banquetting, which maketh the people thinke, they did but mocke them in the Pulpit.

Vse. I.

Ministers must moue affections.

Ezech. 21. 6, 7.

Ier. 4. 19.

Vse. 2.

Act. 13. 6.

5 Another vse which commeth by this doctrine is this, that when we haue so preached, and so liued, then may wee assure our soules of most excellent comfort, as the Apostle doth say, *now are we free frō the bloud of all men*, so that a good cōscience is the reward of a good preacher, which is a greater benefit then any Bishopricke or preferment of the world, when a man may reioyce of his labours. Then let euēie Preacher keepe this ioy, and defile not his conscience: for the conscience of a learned man once stained and corrupted, seldome or neuer is quieted againe. Look vpon *Eli* his conscience, and vpon the Prophet which came to *Ieroboam*, who was slaine by a Lyon; and vpon *Ionah* when he was cast into the Sea; and vpon *Judas* the most wretch that euer was borne, when he had betraied innocent bloud. I could bring many examples out of other writers, if I should not be tedious; but of my owne knowledge I speake, that I haue seene some in the ministerie endued with rare gifts, and excellent learning, vsing great diligence in their places; yet being giuen ouer through naturall infirmitie, their daies haue beene very few, and very bitter: therefore maintaine thy conscience with losse of life and liuing; for it is an easier matter to beare all the reproches of the world, then one of thy owne heart: for it will turne the sword of God in thy owne hand, and cause it to wound thy selfe, neither shalt thou be able to auoide it. I grant that men of other callings haue no such dangerous slips: therefore looke to thy soule, for the deuill in dazeling thy light darkeneth all thy people, and by making thy owne conscience to accuse thee, hee will make good men to forsake thee, the world to wonder at thee, and the Spirit of God to depart from thee.

6 *Sion my holy mountaine*. Sion was the hill whereupon the Temple was builded, for the which cause it is called the holy mountaine of God, because thither came all the Tribes to do seruice and sacrifice to the Lord: and therefore sometime it signifieth the Church of God, and all the members thereof.

thereof, as, by these words I might note, that although the ministers haue a priuate and a publike charge to warne the people: yet they must haue a more speciall regard to the publike place. The reasons are, First, because Christ is alway present in the congregation, and therefore if they haue any loue to their Saviour, there they must heare and see him. Againe in the publike ministerie of the word is giuen the holy Ghost, so that if men would haue the pledge of their eternall inheritance, thither they must resort where he is freely offered without money: yea, let them come from strength to strength, that is, be thy strength little or much, vse the same to come to the Church of God, there is no more dispensation for weakenesse then for health; and therefore if thou wilt shew thy obedience and thy zeale to saluation, then come when thy health and strength is most endangered, for then will it be like the poore widowes mite, most acceptable to God. If thou be a Gentleman, vse the helpe of thy horses and men: if a woman, take the helpe of thy husband: if thou be poore, craue thy neighbours hand, as hee did which was sicke of the palsey: If thou bee a seruant, take so much the lesse pleasure, to heare a Sermon; for in so doing thou shalt please the Lord, and not disprofit thy master. Againe despise not the voice of him that speaketh, for God which speaketh in vs, is a consuming fire; there was neuer Angell that spake, but the contempt of his words was seuerely punished, and *Zacharie* because he did a little doubt of the Angels message, lost his tongue till his child was circumcised. The ministers of God are called Angels, and therefore if thou beleue them not, then feare the losse of thy eares, or thy tongue, or thy hands, or thy heart: but if thou contemne them, and dally with them wantonly or despitefully: oh, feare the losse of bodie and soule for euer and euer. But of these things we haue often times before spoken. Againe, if the voyce of a Trumpet could awake the Iewes and turne them to the Lord; how is it that men, and voices, and Christ, and Gospell cannot awake the men

*Vsal. 51. 18.**Col. 4. 16.**Isai. 66. 6.**Mat. 18. 20.**Reason. 1.*

The publike ministerie to be regarded principally.
Gal. 3. 2.

*Mat. 9. 2.**Heb. 12. 25.**Reuel. 2. 1.*

Chap. 3. 11.

How we must
behaue our
selues in
Churches.
Ier. 7. 10.
Ezr. 10 9.

of our times? the Trumpet was blowne very seldome, but the word is euery day, and euery where preached, and yet are not men prepared. Nay verily, a Trumpet in the streets shall haue moe followers, then a Sermon in the Temples: and as *Michah* saith, new wine & strong drinke doe make men rise early, and go late to bed, that they may be filled therewith: but yet the wine of the Lords truth cannot preuaile; and therefore the wine of his wrath must make them drunken vnto death.

7 But in this that he biddeth the inhabitants to tremble at the sound of a Trumpet, we are taught, that we must stand before the Lord with feare and trembling; but in our daies men quake in the congregation, as steeples in the Sea: they are readie to laugh at that which should make them sorrow, and to loath that which they should long after. He is now accounted a milke-sop that will weepe when he heareth sin reprobued, and a very coward that feareth any euill, yea though it be eternall condemnation. It is fearefull to consider, that the presence of God shaketh the whole world, and the power of his word maketh the desarts to tremble, and yet silly men (and in comparison of those, like cornes of sand) will not shake nor tremble, nor feare for any of all these. And aboue all, this mischiefe is to be considered, that the longer we liue in the world, the lesse feare of God, or terror of iudgement increaseth: old men growe carelesse through age: young men grow dissolute through pleasure: children waxe wanton through euill education: and almost all men waxe worse and worse. What is the Church more regarded then an Ale-house? or a Preacher more esteemed then an Idoll? or a Saint more honoured then a Diuell? or religion more loued then Atheisme? or the kingdom of heauen more longed after, then an earthly inheritance? No, no, truth yeeldeth to falshood, charity to enuie, quietnesse to contention, sobrietie to intemperancie, law to vnrighteousnesse, faith to policie, and Christianitie to infidelitie. Helpe O you Saints of the Lord, to lament this mischiefe, although we cannot a mend it. Put to your teares

and

and your prayers, that they may sound before God, seeing God cannot any longer be heard among men.

8 The reasons of this doctrine are these: first, because God dwelleth in them that tremble at his word. And againe this feare and trembling is a most manifest signe of the power of the word; so that where this trembling is wanting, there can be no true deuotion, whatsoeuer diligence be vsed, because the word cannot haue any free passage in our soules: For as a child careth not for his misser whom he feareth not, so a man careth not for the Gospell when he trembleth not: Yea on the other side, we rebell against the wisdom of God, & spurne his word with our feet, when we suffer it not to go through our hearts. We read that *Og* and *Sihon* two great kings, would not suffer the people of Israell to goe through their countries; the which discourtesie cost them their liues, their land and their subiects, and all because they would not grant a path-way: even so, if we let not the word of God pearce cleane through vs, and quietly with courtesie giue it entertainment in our hearts, he will take them by force, and giue vs to be a miserable spoyle to diuels. If *Iudas* had had any grace, when he heard our Sauieur curse that man that should betray him, he would neuer haue gone farther, but let his action fall: but he did as our hearers doe, heare his owne condemnation, and not belecue it; and therefore they shall doe as he did, repent when it is too late, giuing their liues in steede of their eares, and their bloud in steede of obedience: and yet alas, alas, all will not serue their turne.

9 The vses hereof are these; first, seeing we must feare and tremble at the ministerie of the word, then it followeth that we shall be comforted thereby, for it is written, *Blessed are they that mourne, for they shall be comforted*: and thus the Lord assureth his people, that for their feare hee would giue them safety, and for their trembling he would giue them ioy, and their enemies should be ashamed at it. Therefore if you would feele the sweet taste of the word of God, & receiue the

Reason. 1.

Isa. 66. 2.

2

Heb. 4. 12.

Num. 21. 29. 33.

Vse. 1.

Isa. 66. 5.

2

Phil. 2. 12.

ioyfull newes of your saluation, then learne to tremble at the hearing therof, & you shall like of it better, loue it deerer, heare it oftner, and leane to it more safer then euer you did. Againe, seeing we must heare the word of God with feare and trembling, let vs also make an end of our saluation with feare and trembling, that is, feare not only in the Church, or when thou art neere vnto danger, but all thy life long, vntill thou haue made an end of thy saluation. For so long as thou fearest, so long thou art in safety, but when the world shal say peace, peace, and there be no feare of iudgement, then shall come their destruction: for as when he in the gospel promised to himselfe greatest safetie in his riches, that night did they fetch away his soule; so when we say we haue done, it is finished, I haue sorrowed long enough, I haue endured the crosse of Christ thus many yeares, and therefore now I will take my pleasure; then shall our danger be neerest, and our woe be greatest: therefore let vs neuer cease fearing till we be in heauen, as the shipmen neuer cease watching till they be in harbour. Oh, heere is a Christians triall if other men vex him, let him beare it; if he be free from other men, let him chastise himselfe: Feare the Lord, least he be thy iudge, feare thy Sauour, least he proue thy enemy; feare thy sinnes, least they ouermatch thee; and tremble at the word of God, least it condemne thee.

Uol. 2.

IO *A day of darknesse and obscuritie, a day of clouds and of blacknesse, as the morning spread vpon the mountaines, so is there a great people and a mighty one: there was none like it from the beginning, neither shall be any more after it vnto the yeares of many generations.*

A day of darknesse. Now the Prophet proceedeth to describe the great wrath of God in the fury of these small beastes, which hee doth first by consideration of the qualitie of the day or time when they should come: and secondly by the manner of their coming, taken from many resemblances & similitudes. For the time, he describeth it after the vsuall manner of the Scriptures, which setteth forth a sorrow-

sorrowful day of iudgement, by darknesse, clouds, and mists: secondly, he sheweth the cause hereof to be the great & mightie people, meaning the Locusts and the residue; for he calleth them a people, as *Salomon* calleth the *Ants & the Conies*. and he saith they shal obscure the light as the morning darknesse, because their company should be so many, as we may read they did in Egypt. And therefore he saith there was not the like from the beginning, meaning for a long season, nor yet should be againe to many generations following. So that he telleth them, that this was a feareful time, when all the heauens should be couered with clouds. & the earth be darkned with an innumerable swarme of noysome beasts. Concerning the multiplying of these beaists, we haue spoken in the former chapter. First, when he sheweth them that the day of their trouble should be cloudie, gloomie, and full of darknesse: we may learne that these things do put vs in minde of the great wrath of God. For in truth thus the Lord will haue it, that we should be feared from the heauens aboue vs, and from the earth beneath vs. It is reported for a great wonder, that we in England seldome haue any daies wherein we see not many clouds, whereas in other countries they see not any clouds for many monethes together. Let vs therefore make this aduantage of our countries situation, that on the day time when we behold the clouds, we thinke vpon the great iudgement of God, whereby from the clouds he once rained downe a great flood that destroyed the world; and how one day in a cloud Christ shall come to iudge both quicke and dead. Again, by night let vs meditate on the light of heauen, that we may escape that viter darknesse, where shall be nothing but weeping and gnashing of teeth.

II The reasons of this doctrine are these; First, because this want of light was the first punishment that God inflicted on the Iewes for the death of Christ, the which thing made them much afraid; for they had darknesse in stead of light, to shew the that Christ which should haue beene their light, was now made darknes vnto them, from whom they could receiue

Pror. 30. 25.

Exod. 10. 15.

Clouds and
darknesse ad-
monish vs of
iudgement.
Psal. 18. 11.
Cor. Tacitum.

Reason. 1.

Matth. 27. 45.

no fight to walke to heauen. And surely if this outward and carnal darknesse be so terrible, especially in the day time, then what is the inward and spiritual darknesse in the minds of men, whereby they are depriv'd of all light of God, all partaking of the spirit, and all the hope of the world to come. We doe read of a great fight betwixt the Christians and the Tartars, and vpon the point and vpsot of the battell, when the Christians were like to haue the victory, and were in manner assured thereof, sodainly the Tartars by diuellish and prestigious inchantments cast such a darknesse vpon the Christian armie, that they lost themselves, and the victorie. Euen so, the diuell seeing victory is vpon our part by the death of our Sauour, hath no meanes left him to ouercome the world, but by mists of spirituall darknesse, and blindness; to ouercome those that are not inlightned with the grace of their Sauour. Oh would God this their perplexitie could prouoke their hard and vnbeleeuing hearts to forsake their damnable securitie: this their darknes is so grosse, that other men feele it, yet they are so blinded that they cannot see it. Let vs therefore my deere brethren know, that God will leaue none without excuse, but either the word ~~or~~ the world shall tel them their duties: and let vs learne to praise the Lord for couering the heauens with cloudes, that by this meanes ~~not~~ onely watereth the earth, and maketh it fruitfull; but also admonisheth the minds of his children, of a continuall preparation to iudgement. But in our times all these are nothing regarded, for signes and tokens, and remembrances of righteousness; yea, some know not so much as the vse of the rainebow in the clouds: neuertheless in the right vse of God his creatures consisteth one great part of religion; so that this is the best kinde of Astrologie or Propheticie, to be made of the starres, that they may direct vs to a holy life, and prepare vs for a blessed end.

12 Moreover, by this that the Prophet saith, *The like hath not beene seene, nor shall not be in many generations.* We may obserue that God doth very seldome change the course
of

Psal. 147. 8.

of nature, and turne light into darknesse; for nature being a rare worke of God, he seldome vseth his omnipotencie to alter and change the same, since the foundations of the world were laid. The reasons are these; First, in regard of the Lords owne promise. For after the flood, hee determined neuer to drowne the world againe, and therefore he gaue the rainebow to be a pledge thereof; and also that the continuall course of nature should remaine for euer. Now the Lord is faithfull and will remembre his promise, or else we know that the world might many times since haue beene destroyed, for there hath beene more sinne since the flood, then euer was before. Since the flood haue sprung idolatrie, the poison of the world, and many other abominations, not knowne of in the first age; as warres, and Sodomitie; The coniuration of *Haman*, in one day to destroy all the Iewes; treason against Princes; and the manifold persecutions of the Church, wherein not so few as a million haue beene martyred by the heathen Emperors; and since as many by the Popes of Rome, wherein two designs haue beene & are most memorable. The first, the French Massacre vnder *Charles* the ninth, wherein perished by the sword within a little space aboue thirtie thousand Protestants. And since that time in England, in one day, the Iesuites and their disciples plotted the ruine and ouerthrow of the King, Queene, Prince, and all the Estates of Parliament, by blowing them vp by Gunpowder. Which treason was not discovered till the day before it should haue beene: and therefore are all good Christians enioyned to sing an eternall *Te Deum laudamus* for their deliuerance, and their posteritie to the worlds end.

13 Another reason may be the same that *Daniel* vseth. That the continuance of the earth and all things created do witnesse the perpetuities of his word. Therefore let vs by considering of this same, know of a certaintie, that rather than any iot or tittle of the Lords word should be brought to nothing, not onely the earth and all the course of nature shall be altered, but also the heauens, so high and so immutable, be utterly

Nature seldome changed.

Reason. I.
Gen. 8. 21.

Psal. 119. 90. 91.

utterly changed and passe away as nothing ; then also will not God spare his workmanship in the bodie of man, but to verifie and iustifie his word, he will bring many to condemnation. Let vs not now thinke to escape the better or the longer, because nature shall continue, for without changing of nature can God easily bring vs to destruction, as he could without breach of promise destroy all the Iewes ; and of the stones of the streete make new children for *Abraham* : He can destroy as well in light as in darknesse, as well in drought as in waters ; as well by meate as by poyson ; as well by our owne hands, as by the mouthes of Lyons and Tigers. All the earth was not parted, when *Corah* was punished ; all the world was not afflicted when Samaria was famished : but the Lord will heere and there picke out the men that transgresse his law, as he found out *Achan* and the posteritie of *Saul*, committing the guiltie to death, and reseruing the guiltlesse for life. Againe, let vs feare how we endanger our selues to God, for in his wrath he forgetteth that we be his worke, and will cast vs off, although we were as neere vnto him as the signet on his right hand : Say not thou hast beene a professor, or a Preacher, or a Hearer, or a Martyr, or a Miracle-worker, through the power of God, for notwithstanding this he will say vnto thee, *I know thee not*, if thou be not conuerted. He casteth much gold into the Sea ; he bringeth great kings into slauerie ; he taketh away plentie from whole countries, and dasheth in peeces many young infants : therefore thinke not thou, but he will be reuenged on thee for thy presumption. Yea to punish the Iewes, he destroyed his owne Temple ; and therefore he will spare neither house nor building, nor nation, nor person, but in his wrath he will bring all to confusion.

The

The seuenteenth Sermon.

Verse 3. A fire deuoureth before him, and behinde him a flame burneth vp: the land is as the garden of Eden before him, and behinde him as a desolate wildernesse, so that nothing shall escape him.



IN this Verse is contained the first similitude whereby the force of these beastes are described, comparing their biting of the fruits to a fire: for after an herbe hath been bitten with a locust, it will looke blacke like a cole. Againe, he compareth the land before he touched it, to the garden of Eden, meaning the fruitfulllest place in the world: but after the beasts had ouerrun it, it was like the most barren and forsaken wildernes. Concerning the comparison of fire, it hath been spoken already, and it noteth the vnmercifulnes of the destroyer. But in this that he saith, before him the land is as Eden, and behinde him a wildernesse: we may obserue that there is not any land so fruitfull, so fertill, and so pleasant, but it is subiect to the curse of God and to barrennesse. It is apparant in all the creatures of the world, what the sinne of man hath wrought, how it destroyed themselves, corrupted their soules, annoyed the beastes, defiled the aire, and brought the earth which was all good, and no part thereof but very fruitfull, into brambles, and briars, and thistles, and thornes, and weakenesse and barrennesse, to bee tilled without ease, kept with all labour, and reaped with little profit. And as we see in the best ground, so we may know it is in the best man, that he is also subiect to vanitie, curse, and destruction, when the Lord shall in iudgement weigh their disposition. And thus may euery Husbandman that tilleth the earth, and euery other man that treadeth thereon,

Gen. 3. 17.

thereon, behold every day with his bodily eyes, how sinne is punished: and let vs feare, that as the vnfruitfull land is not onely cursed, but neere vnto burning; so their soules more vnfruitfull, are not onely cursed, but neere vnto condemnation.

Reason 1.
Isa 15.9.

2

2 The reasons hereof are manifest: first, because the Lord in cursing the Land destroyeth the sinners, Againe, hee will destroy the fruites of the earth, because men doe breake his couenant: for when men doe breake bargain with God, the Lord will make the earth to deceiue man; and looke what authoritie man hath ouer the earth, to plow, to cut, to drowne, to harrow, to dresse, and to burne it; so hath the Lord ouer man, to kill, to vexe, to trouble, to saue, and to condemne him at his pleasure. Therefore looke as the earth doth loose her fruitfulnessse, so shall thy soule her blessednesse: and when thou seest thy good land become barren, beware least thy life be already made wicked: and know that the Lord setteth as little by a wicked man, although a man, as thou dost by a barren field, although it be a piece of land.

Vse 1.
Gen. 3.9.

3 Wherefore let vs make that vse that God teacheth Adam, that seeing the earth is become vnfruitfull, in the sweate of our faces let vs get our liuing, that is, as euery mans sinne is a cause why the earth is cursed, and so become barren; so let euery mans hand be a meanes whereby her fruit may bee encreased, that shee and we may be both blessed. They are not woorthy of land, that labour not to amend it, and to make it fruitfull: for we may see that it is one part of our obedience since the fall of Adam, to labour in the earth for our liuing. It is a fault in many men which keepe the earth in barrennesse, and onely sucke out the sweete from that land which is good by nature; but we must know, as God tilleth euery mans heart to bring it to goodnesse: so ought man to trie euery kinde of ground, to bring it to fruitfulnessse, like that good gardiner in the Gospell, which two or three yeeres together digged about his vnfruitfull Tree. Againe,

Againe, seeing the earth is cursed for our sakes, let vs lament the barrenesse thereof, for in so doing wee sorrow most iustly for the punishment of our owne sinnes. And yet when we haue done all that wee can, build we not our happinesse vpon lamentation of losse, or recouerie of plenty; for if we had our desire, yet continuance is not sealed vnto vs: and perhaps, euen that which with labour we had intended might be all ouerturned againe, or we for it, or wee & it together. So I read of the inhabitants of Oenoe, a dry Island beside Athens, who bestowed much labour to draw into it a riuer to water it, that so it might bee made more fruitfull. But when all the passages were opened, and the receptacles prepared, the water came in so plentifully that it overflowed all, and at the first tyde drowned the Island and all the people. This example must teach men not to bee ouer-carefull for worldly commodities, for we perish by that wee doe enjoy, and Almighty God regardeth not so much the labours of this life, for corne and land, as the labours of the life to come, for grace, goodnes, and mercy.

4 *The beholding of him is like the sight of horses, and like the horseman, so shall they runne.* In this next place he compareth them to horses, because in battell they are most fierce as we may see. Againe, hee compareth them to horses for speede, because as these are most swift in running, so are the other most speedy in executing the Lords wrath. Againe, the horse is most terrible in battell, and so shall these bee. Heereby wee may obserue that the onely sight of punishment before it bee felt doth wonderfully perplex a guiltie conscience, where it is said, that when the world shall behold CHRIST comming to iudgement, *all the kindreds of the earth shall waille before him.* The reasons are; First, because it is the reward of obstinacie. A guiltie conscience quaketh at the wagging of a leafe, and euerie little daunger doth amaze him. Againe, it is a most wicked thing to reioice at the hurt of other men, either in worde or thought, Therefore although wee finde

our

2
1/2y 16.9.

Verse 4.

Iob 39.10.

Abd. 1.8.
Reu. 9.7.
A guilty conscience feareth punishment.
Reu. 1.7.
Reason 1.
1erim. 15.8.

2
Eze. 26.2.

Vse I.

Mat. 24. 33.

2

Psal. 52. 6.

Verse 5.

Iud. 4. 3.

1. King. 22. 33. 34

2. King. 9. 26.

our selues cleere, yet wee cannot chuse but sorrow when it approacheth to other. Therefore let vs obserue the times and tokens of euill, that wee may alway liue in mourning, but especially knowing our feare, wee may then sorrow most when danger is neereſt, that ſo we may bee readie to ende our ſinnes by repentance, and to goe to heauen by afflictions. Againe, when we ſee wicked men taken away and going to deſtruction, let vs feare the ſearching iuſtice of God, and ſay, Behold the man that would not beleeue the Goſpell, nor bee ioyned to our congregation, nor forſake his pleaſures, but perſecute good men, and flatter euill men, and therefore now hath hee receiued his recompence. Oh, let the death of ſo many traitours, ſo many theeuers and murderers, ſo many ſwearers and drunkards, teach vs to feare, as a little bird flying from the ſparrow-hauke; and rather let vs couer our ſelues in weedes and graſſe, or in ſome thinne and open tabernacle, then to take the ſyre of the ſunne or ſinne, and to abide in the carued and walled cities of the multitude.

5 *Like the noiſe of Chariots in the tops of the mountaines, ſo ſhall they leape: like the noiſe of a flame of fire that deuoureth the ſtubble, and as a mighty people prepared to the battel.* Now hee proceedeth to other ſimilitudes, wherein I will be ſhort becauſe they all touch one thing, and the generall is alreadie deliuered. In this Verſe hee compareth the voice of their coming to the noiſe of chariots in the mountaines, which keepe a mightie ratling in time of warre; for chariots were uſed for great men going to warre, as we may ſee in the hiſtorie of *Siſera*, *Ahab*, and *Iehu*. Againe, hee ſaith, They are like the flame that deuoureth the ſtubble: which maketh a kinde of ſodaine, hollow, and fearefull noiſe. Againe, like a people prepared for warre, which come with all kinde of warlike inſtruments, and woſull acclamations; the which I leaue to euery mans ſeueral conſideration: whereby they may note how the Lord can cloth his ſmalleſt and baſeſt creatures, with infinite power and terror,

to discōfort euery people in the world : Oh, how much more are the Angells of wrath terrible , seeing the wormes of the earth are so feareful ! wherefore let vs not only feare the inuasion of Spaniards, or other enemies, nor yet serpents, lions, wolues, or wilde dogs : but also the seely flies and grasshoppers, and filthie lice , which in time of God his wrath shall haue power to destroy vs.

6 *Before his face shall the people tremble : all faces shall gather blackenes.* The meaning of these words are , that in the presence of these beasts shall be much trembling and feare : yea, they shall be very neare death : for blacknesse betokeneth death. From hence we may obserue how God maketh men at their wits end before destruction. They goe not to their ruines like sheepe, but like swine; not like lambes , but like lions; not peaceably, but furiously. The reasons are, because the feare of the wicked shal come vpon them. Secondly, God (by this feare and trembling) calleth them to repentance. So that if then they could be as angrie with their sins, as they are with their enemies , and fight as christianly with the Diuell, as they doe manfully against men; although they loose the life of the body , yet they may keepe the life of the soule. Learne therefore to feare God , and so thou shalt neuer feare euill, but thy mind shall be peaceable in death, and not distracted . Againe , vse thy selfe to mourning before hand , that when they come thou mayest more easily endure them, and more happily auoyd them.

7 Secondly, when he saith, *All faces shall gather blacknesse*: wee may not onely see that the greatest and strongest man in the world can doe nothing against the iudgement of God ; but offer himselfe to death, and his heart dieth within him as a stone : but we may also see how wicked men in aduersitie become altogether desperate ; they cry to the hills to saue them, to the mountains to couer them, and to the rocks to hide them. And this wil be then the boldnes, and courage of our gallant youths , who in their pride threaten to fight with the Diuel, and with their oaths will teare the Lord out

R of

Exod. 10. & 11

Yerf. 6.

Ezech. 26. 16.

Reason 1.

Pro. 10. 24.

Dent. 32. 21.

2

Vse 1.

Psa. 112. 1, 8.

Ezech. 32. 12.

Esa. 2. 19.
Wicked men
desperate in
aduersitie.

of Heauen, who thinke by their worshipfull pedegrees to shame the gospel of Christ; and by their golden & silken brauery to dazle Gods glory; then, then, will these things little comfort the. But as all the Midianites ran away for the dream of a barley-cake; so shall these run, if they knew whither; and take, if they knew what; & trust, if they wist in whom; & flie fro the great wrath of God, if there were any refuge; but seeing none, they shall fall to the earth as the snow comes from the clouds. Oh, can not you thinke of this to put away your sins? for if you beare the with you, they will serue you as *Iael* serued *Sisera*, and strike into your brains and heart the nailes of deadly poison: there can be no resisting, for they haue won the fort. Yet in time, craue the help of some other to besiege them, and to regaine a quiet conscience; or else whensoever any danger commeth, they wil do with you, as the Citizens of Samaria did with *Achabs* children, deliuer you to your enemies, and with their owne hands be your Butchers, and so commend you to the Deuills custodie.

2. Kings 10. 1.

Reason. 1.
Deut. 7. 18, 19.

Gen 43. 21.

2
1. Sam. 31. 4, 5.

8 The reasons of this doctrine are these, bicause then they haue no hearts to remember what God hath done for them, but thinke euermore this is for the sin, this for such an adulerie, this is for my pride, this for my couetousnes, this for my swearing, this for my contempt of preaching, & all shalbe for my damnation; as we reade of *Iosephs* brethren, how nothing came into their mindes vpon their examination in Egypt, but the guilt of their brothers death, and still they cried, *Wee haue sinned against our brother, in that we saw the anguish of his soule when he besought vs, and we would not heare him, therefore now is this trouble come vpon vs.* Againe, then shall they be overwhelmed with destruction, as *Saul* was, for knowing that his sin had made God depart from him, he slew himselfe in the battell. If he had gone to a prophet when he went to a witch, or had beleueed *Samuel*, as wel being aliue, as he did the diuel when *Samuel* was dead, his life had then bin spared; or if he had put off his sins, when he put on his armour to goe to the battell; or then fell to prayer, when he fell vpon his sword, then

then had *Saul* escaped that day. But what could the body of *Saul* doe when his soule was so laden with sin? for he knew that the Philistines must needs haue his life, and the diuell his soule: in like manner will the enemie bewitch you when you are in aduersitie.

9 Therefore cast downe your castles and defences for sin as the Lord exhorteth, before the diuell make them invincible. For as the raigne of *Abimelech* was the slaughter of *Ge-deons* sonnes, and the raigne of *Athaliah* was the ouerthrow of all the kings seede: so is it betwixt vs and our sins, if they raigne, we must die; if we put them downe, we shall liue. Let vs therefore cast them downe betimes; for as the Israelites did at the first spare the Canaanites, afterwards they could neuer destroy them: so if at the first we dally with our sinnes, in the end they will grow vnsistable. Oh that we might liue to say of our sinnes, as Christ said of the Temple, that there might not one sin be left vpon another. Let vs bury our sins as *Jeremy* said *Ichoiakim* should be buried, that their deaths be not lamented, but let them be cast out of our soules, as a dead asse is cast out of a citie: for as a dead corpes procureth nothing but wormes & stinke, & feedeth fowles; so our sins cause nothing but woe & sorrow, and feede diuels. Againe, let vs not onely cast away our sins in heart, as many say they haue done, but in wordes and workes professe and shewe the same, for by our vvordes vvee shall bee saued, and by our vvordes wee shall bee condemned. A repentant man is knowne by his confesion, as *Rahab* house was knowne by the thred that was tied in the window, which caused her, and all her kindred to bee spared: and so if we would be spared at the great day of the Lord, let vs confesse our selues to bee of his family. Many I know there be which thinke it sufficient to leaue sinne, and neuer to make confession thereof; so also there bee many that thinke it sufficient to beleue the Gospell, although they neuer professe it: but in my opinion the one and the other are both deceiued. For wee must not be of *Abrahams* heart,

Vse 1.
Hof. 10. 14.

Ier. 22. 18. 19.

Hof. 14. 3.

and of *Belsals* life; we may not beare the soule of *Dauid*, and the shew of Pharisees. Good King *Iehoshaphat* beeing in shew like wicked *Ahab*, was in daunger to be slaine for *Ahab*: so are all those in danger of death, who haue inwardly good hearts, and outwardly euill liues. Confesse thy sinnes, thy faith, thy God: thy sinnes to thy brethren, thy faith to the church, and thy God to the whole world, that thou maiest be as farre from note of euil, as euer is light from the shew of darkenesse.

The eighteenth Sermon.

Verse 7. *They shall runne like strong men, and goe up to the wall like men of warre, and euery one shall goe forward in his way, and they shall not stay in their paths.*



Now the Prophet commeth to the last similitude, wherein he compareth these deuourers to souldiers; for in truth there is not any mischief like to the mischief of war, which is well termed the slaughter-house of mankinde, and the hell of this world. And in this Treatise following, I must enter into martiall affaires, that as I haue hitherto taught you to be Christians; so now I must instruct you to be souldiers, and learne you the Art of warre. Wherein this Prophet toucheth two things: The first is the order of an armie, *verse 7. 8.* Secondly, the ouerthrow or sacking of the conquered. For the first, he noteth what manner of men souldiers should bee, namely, *Strong men*. For God hath so ordained, that all men haue their crosses and callings to humble them. If thou be wise, thou art employed in gouernement; if thou bee strong, thou art busied in warre; if thou be weake, thou art tormented in want; if thou be a woman, thou art vnder subiection; if thou bee a foole, thou li-

uest

I
The condition
of souldiers.
Exod. 7. 10.

uest in contempt. Therefore thou which art a souldier, make this vse of this point, that thou encrease thy strength, and cast away feare, *Dent. 31. 8.* Vndoe not thy strength by quarrelling or drinking, or watching, or fasting, or feasting, or whooring; but keepe thy body in strength to benefite thy Countrey. Againe, make another vse which the Lord taught *Iosuah*, the most noble Captaine and Souldier of the world, who had the leading of fixe hundred thousand men, and ouercame one and thirtie feuerall Kings in a little time; this exhortation is set downe, *Ios. 1. 8.* That alway in warre thou looke to the word of God: whether thy cause be iust, thy heart be willing, and thy calling bee lawfull; whether thy hands strike when God biddeth, and thy foote stand when God calleth: • Look to this I say, and rob not, kill not, and fight not, but against a lawfull enemy. But alas, *Iosuah* is dead, and all those which saw his doings: now in warres, there is gaine in stead of godlinesse, courage in stead of equitie, bloud. thirstinesse in stead of valour, policie in stead of iustice, and you seldome see a souldiour of any religion, and neuer prayeth till he be in danger of death. Which thing made a religious Emperour to wish, that he could turne the stipends of souldiers into the rewards of learning; not that souldiers in warre cannot please God, for there was neuer any man more exercised in bloud then King *Dauid*; yet God himselfe doth giue him the greatest testimony of integritie aboute other men: in no case then is it vnlawfull to war when the case is iust, and the end a rightfull and equall peace.

2 Another instruction ariseth out of this *verse*, when the Prophet saith, *Like me of war*: whereby we obserue, that souldiers should be disciplined & instructed before they be sent into wars, or els they cannot be like men of war. This benefit *Dauid* acknowledged that he receiued of God: it is a dangerous matter to aduecture a whole army vpon yong souldiers, and more dangerous it is to vndo any through want of skill. As soone therefore as he had gotten the Kingdome, he caused the men of *Iudah* to be taught to shoot; for raw souldiers

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2

The exercise
of a souldier.

2

Instruction in
marciall af-
faires.*Psal. 18. 34.*2. *Sam. 1. 18.*

Cap. 8. 4. 5. 6.
Judg. 10.

2. Sam. 10. 12.
Donabit certanti
victoriam qui
certandi dedit
audaciam.
Deut. 1.

Judg. 5. 23.

without discipline and instruction of warre, are like to bring forth ruinous and lamentable ouerthrowes. The reason is, because men must not only haue strength, but wisdom and cunning in their weapons, & sometime vse the stratagems of war, where policie & experience is worth ten thousand mens hands, as we may see in *Iosuah*, & in the Israelites. Wherefore make this vse in thy war-fare of this doctrine, howsoever thy cause be good, thy strength be great, & thy experience much; yet neuer fight till thou haue comended the victory to God, for God is the warrior which danteth euery enemy, and directeth euery dart to the person appointed. Be not too bold as the Israelites were, and were chased backe againe by the Amorites; but vse deuotion to God, and discretion in thy busines: remember wel that the sword cannot cut except the Lord whet it; that thy arme cannot strike, except God enable it; that the enemy will not flie except he discomfort him; and that victory will not follow thee, except God be on thy side. Again, if thou bee an able man for the warre, both in strength and skill, come willingly when thou art called, & refuse not to fight in a good cause, although it bee against thy owne brother. *Deborah* by a warrant from heauen cried out, *Curse ye Meroz* (said the Angell of the Lord) *curse the inhabitants thereof, because they came not to help the Lord: to help the Lord against the mightie*: At such time as *Barac* ouercame *Sisera*, and tooke his nine hundred chariots of iron. He withdraweth his helpe from God, that warreth not for his countrey when necessitie causeth, and calleth for him, but either flieth or forsaketh through feare. When *Metellus* and many Nobles of Rome, vpon the noise of *Annibals* warre in Italy were flying away: *Scipio* taking knowledge thereof, ouertooke them in their Inne; & comming suddenly vpon them with his naked sword bent to the head of *Metellus*, sware that he would in that place leaue him dead, except he and his companions did all sweare instantly not to flie the warres: which they did, and returned with him, for his and their more noble memorie: euen so, it were better to end such men

men by timely death, that forsake their Countrey, then let them liue in a base peace.

Yeeld obedience to them that shall teach thee: and as the Capitaine in the Gospell said, that his souldiers did as he bid them; so doe thou performe what thy Generall, or Capitaine commandeth, if it be lawfull and possible.

3 Thirdly, hee noteth another duetie of martiall men, which is this, that they performe their businesse with all celeritie and speed. The reason is, because it is the greatest commendation of a souldier that can be, to be swift, and of a ready dispatch; for as a sluggish seruant, a heauie oxe, and a tying horse are very discommendable: so a slow and heauie souldier is not tolerable. *Gedeons* armie was but three hundred, and their dexteritie was such, that they ouerthrew an innumerable rabble of Midianites; and so shall souldiers proue it very aduantrageous to surprise their enemy on a sudden. But yet for all this, trust not too much in thy legges, or in the strength of an horse, for they are but vaine things to saue a man. *Asahell* could runne well, yet *Abner* slew him: and therefore beware lest thou make thy owne agilitie to ouerthrow thee.

4 Neither shall one hurt another but every one shall walk in his path: and when they fall on the sword, they shall not be wounded. In this verse hee expresseth other duties of souldiers, which they must obserue in their array, which are, first of all that they keepe their places, and be not one hurtfull to another. *Achans* gadding out of place was the losse of his owne life, and of many more. And therefore let them learne that exhortation of *Moses*, to abstaine from euill, especially when they goe to warre. Secondly, let them, as it is heere expressed, keepe themselves from wounding, although they fall on their enemies sword, that is, let them looke to the matter, that they be not only carefull to annoy the enemy, but also to defend themselves: for it is an euill victory which is purchased with the losse of many mens liues, and we know that all Canaan was wonne with the losse of a very few men.

3
Celeritie in a
Souldiour.
Ios. 8. 19.

Psal. 19. 5.
2. Sam. 2. 18.

Psal. 147. 10.

Vers. 8.

1
Order in bat-
tle.
Iudg. 7. 16. 22.

Dent. 23. 19.

2
Souldiers
must looke to
themselves.

It is a great butchery of men, to presse still on the enemy, where there is no hope but of death : Therefore it is good for a souldier sometime to looke to his safetie, as well by an vnwilling retire, as by a desperate and voluntary march. It is a bloody rashnes in a Leader, to prise his souldiers liues lesse then the victory, & so to fight that he winne the field by the losse of them, whom the gaine cannot counteruaile. The chiefest thing in warre is not to fight, but to ouercome by policie. The next thing is to saue blood vpon his owne side. The great Turke that besieged and assailed Scodra, was most guilty of this Tyranny, for he pressed and vrged forward his souldiers, where there was nothing before them but death : day by day setting them within shot, and once driuing them forward by his owne artillery, so as if they were forced to retire before they wanne the towne, they must die by their owne defence, and their owne side did cut them in peeces. This barbarous cruelty is to be auoided by Christiās, whose tents should lie open to themselves ; and their force be bent against their enemy : for *Male uenit quem paenitet victoria, melius est ignoscere quam post victoriam paenitere* : Where repentance followeth victorie, the Victor is unhappy ; it were better to pardon and forgiue, then to ouercome by this meanes, and repent for the same.

Vers. 9.

¶ They shall run to and fro in the Citie: they shall run vpon the wall: they shall climbe vp vpon the houses, and enter in at the windows like a theefe. Now we are come to the last part of this similitude, wherein the victory is reported, and the manner how the poore conquered are oppressed, shewing vnto vs, that as it is when a Citie or Towne is sacked, so shall it be when this iudgment shall be executed: for some shall flee to go forth, and some shall fight to come in; every mans house shall be sacked; great booties shall be obtained, & no spare shall bee made of any thing that can bee found. Where wee might note, that in the conquest or winning of any Citie or town, there is a mighty confusion, every one running to and fro for themselves, they tread vpon the aged, vpon the women, vpon

Confusion in
victorie.

vpon the children, and no eye doth so much as pitie them. But when he saith, *they shall climbe ouer the wals and creepe in at the windows like a theefe*, we are taught, that in war they account not any thing vnlawfull that is done to an enemy: the robbing of houses, the rauishing of women, the killing of olde men, the braining of children, the burning of cities, the spoyling of corne, the rasing downe of dwelling houses, and the ruine of Temples, are accounted vertues: Whereupon a Father said well, *Bellum malis videtur voluptas, bonis necessitas*, Euill men make a pastime of warre, but good men account it a hard necessitie. Wherein we may see one sinner punished by another; neglect of Law in peace, is punished by contempt of law in warre, for there is no law to bridle the conquerors. Oh, how happie is England! which neuer, for these many yeares, hath heard so much as a Trumpet sounded vnto warres; wee haue not seene the shaking of a speare; we haue had no leading into captiuitie, no complaining nor lamentation in our streets: but yet vnhappy, which in these peaceable times hath layed the foundation of her owne woe, and scattered the seed of her owne destruction.

6 Let vs therefore learne to continue our peace, if by any conditions of equitie & reason it may be obtained, *Numb. 6. 26.* Were we not better in these times to buy our peace with gold & siluer, or other possessions, then to aduenture all that we haue by giuing nothing? If the enemy come home to vs, it is not ten Subsidies that will satisfie him: and why are men so wretched as to pinch at one or two? were you not better keepe them in doing abroad with your armour and money, then suffer them to come home & take away your wiues & children: what do I say? take away: they will rauish them, and you shall behold it; they will slay your children before your face; your houses & lands they will either giue to strangers, or set them on fire ouer your heads, and if any remaine aliue, they shall be made drudges & slaues, or prisoners and captiues. Therefore pray for the peace of England: vse the means to keepe it; refuse the way to loose it; let them prosper that

All villanie
made lawfull
in warre.

Augustine.

Vse 1.

that loue it. For the keeping of our peace, let God be our Gouvernour; let the Gospell be our Law; let the Saints dwell among vs; let the Churches be our Courts; let the Preachers be our Counsellors; let Religion be our exercise; let Prayers be our weapons; let Holinesse be our armour, and then shall the Angels be our walls. Let vs build our Cities with loue; let vs plant our Fields with truth, & then shall peace flourish in our Land. For the auoiding of the things that will breake off our peace, let vs banish Atheisme and all manner of carnall profession; let vs root out all the weedes of sinne from our hearts; let vs wash off all the spots of euill fro our liues; let vs cast downe all the castles of the deuill in our Land; let vs driue away whosoever worketh vnrighteousnesse; let vs abrogate all the counsels of wickednesse; let vs auoide sedition, rebellion, and confusion, and come from the sea of infidelitie; and then shall all be peace, because the God of peace dwelleth among vs.

Verf. 10.

7 *Then shall the earth tremble before him, the Heauens shall shake, the Sunne and Moone shall be darke, and the Starres shall withdraw their shining.* After the former description of the terrible calamitie, which these beasts should bring to that Nation, now he addeth these heauie tidings for their greater daunting and farther astonishment: for least they should thinke that all the former came to passe by naturall meanes, the Lord not directing it, or not regarding it; the Prophet ioyneth these tokens of the Lords peculiar power to all the former iudgements: that they might know, that as none but God could be the author of these, so none but his Maiestie could be the sender of the. These heauenly signes, or rather signes in Heauen, are described in the two next verses; first, the shaking of the world; secondly, the darkening of the lights; and thirdly, the great and terrible thunders which should then be heard: all which is supported by a strong reason, *vers. 11. Because the Lord shall utter his voice before his Host: his Host is great, and he is strong that doth his word.*

8 By this verse we may first of all learne, that the extraordinarie signes of Heauen are the fore-runners and most euident Prophets of calamitie and destruction following. *Thou shalt be visited of the Lord of Hosts with thunder and shakings, and a great noyse, a whirlwind, a tempest, and a devouring fire.* And so we reade in the yeare of Christ 788, before the Danes came into this Land to trouble the inhabitants thereof, there appeared in the aire, flying vp & downe, flaming and burning Dragons, in the view of many: and afterward the Danes came in powerfully, and seuen times in one yeare fought with the English, to the great effusion of our fore-fathers blood, & the delight of Sathan the first murtherer. God, which would haue all his iudgements not onely felt, but feared, doth not let them come stealing on the world, as if he could not doe the against our will, or not hinder them against their nature, but proclaimeth them by manifold fearefull signes in Heauen. The reasons are, first, because we should know that the euill onely proceedeth from him: it doth not any whit distaine the Lords honor to be a reuenger of sinne vpon the bodies and soules of many thousands, but rather it maketh for his glorie; for he must iudge the world in righteousnesse. Another reason is, because by this meanes the Lord doth most earnestly affect good mens hearts, and afflict the wicked: *I will (saith the Lord) trouble the hearts of many people, when I shall bring thy destruction vpon the Nations, and they shall be afraid every moment, when they shall see my sword glitter against their faces;* for the sight of terrible signes cannot chuse but moue the brute beasts of the earth, much more reasonable men, who are more giuen to feare, because they are more giuen to sinne: and our Sauiour saith in the Gospell, *That mens hearts shall faile them, because of the signes of Heauen.*

9 The vses are these: first, let vs not be superstitious or heathenish in fearing the signes of heauen, about the rule of faith. For alas what can any planet or any signe doe, but by the Lords assignement? and therefore in fearing it superstitiously,

I
Signes shew
iudgements.
Isa. 29. 6.

Reason 1.
2. Sam. 5. 14.

2
Ezech. 22. 9.

Vse 1.
Ier. 10. 2.

Gen. 19.

2

Luk. 21. 18.

2
Psal 18. 7.
Earthquakes
betoken God
his anger.

Reason 1.
Exod. 19. 18.
Hib. 12. 18.

tiously we feare not God, we distrust his providence, we restrain his power, & we cast away our own confidence & faith. It was a great signe in heauē whē fire came down & destroyed Sodome & Gomor, and all Cities, Cattell, & Pastures of the Plaine, yet little Zoar was saued standing among them, when all the residue were burning about it: therfore beware of the flauish feare of the signes of heauen, for it is the Lord that gouernes the starres. Another vse, as we are not to feare thē too much, so we are not to regard thē too little, but vse them as prompters & furtherances to another life. *When you see these* (saith Christ) *then lift vp your heads, & know that your redemption draweth neere.* Be it therefore that the heauens be burning, the lights be darkning, the stars be falling, the earth be shaking, & the aire be thundring: yet feare it no more thē the Israelits did in Egypt, but rather think, that the Lord wil amaze sinners, & erect his throne of righteousness, to stād for euermore. This must encourage vs in these our later dayes, wherein euery houre we look for the accōplishing of all the signs before Christs cōming, to watch for the appearing of our Sauior, that we be not cōfortles whē other shal be both witles & faithles: but know, that good mē shal stād in the midst of al these terrors & fires, as the mē walked in the midst of the Babilonish furnace, & not one haire of our head diminished.

10 When he saith, *that the earth shall tremble*, he noteth, that Earthquakes are notable tokens of the Lords wrath: we are not only to impute it to the aire, shut vp in the furrows of the earth, as in Philosophie they do, but we must go to the principal cause, which is the hād of God; & the final cause, which is to shew his wrath: for in his wrath, saith the scripture, he casteth down mōūtaines. Oh, how terrible is this to cōsider, that the whole earth shold be shake at the chiding of God? & yet mā, which is made of earth, stādeth on earth, liueth on earth, & shal returne to earth again, will not shake or trēble for the same. I thinke there is more terror in the dead bones in the graues, then in liuing bodies in their houses: the reasons are these, for that the law of wrath was giue in fire & earthquakes:

for

for God did then shew himself most terrible, when the mountain seemed to burne, and there was nothing but cursing and death: for the law that then was giuen did condemne many millions, which now doe know the same. Again, Earthquakes do commonly preceed and goe before the alteration of religion: for as when *Iehu* altered the idolatry of *Baal*, the prophets and the God were both displaced: so when religion is altered, God is as it were displaced, and all his seruants persecuted, which must of necessity shew the heauy indignation of God; for he will not haue his image defaced, nor endure that his glorie should be giuen to an other. *Pliny* could say, *Nunquam urbs Roma tremuit quin futuri euentus alacrim praenuntium esset*. There was neuer anie Earthquake in the Citie of Rome, but thereby was prognosticated some notable euent. Of this reade more before in the sixth Sermon. Let vs therefore learne, that if the strong earth be not able to abide the wrath of God, then much lesse shall weake and sinnefull men. Again, let vs learne to preach the word more earnestly by the consideration of Earthquakes. We may reade, that two yeares before the Earth-quake, the Lord sent him to prophesie, as it were to plant the mindes of his Church, that they might haue liued without wauering. Now it is well knowne that wee haue had one great and terrible Earthquake in our times: Would God it might so worke that the Preachers would for that cause preach more diligently, and the people heare more attentiuely, lest it prooue vnto vs a token of the decay of Religion. Truly as yet (blessed be God) Religion is not altered, but it is much defaced; and God graunt, that as the Earth-quake at the death of Christ was the decrease of Iudaisme and Paganisme, but the increase of Christianity: so, that in our time may worke the like effect, and may seale vnto vs the decay of Poperie and Heresie, but may assure vs of the continuance of Verity & pure Religion. We might also note out of this verse, that seeing the heavens and Earth are afraide of him: therefore the most guiltlesse creatures of God can not abide his anger. But this we will deferre

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Rev. 6. 13.

Ufe 1.

2

Num. 16. 1.

Amos 1. 2.

2

Isa. 13. 9, 10.

Exod. 10. 22.

Matth. 27. 45.]

Verse 11.

Psal. 29. 3.

Psal. 8. 14.

Exod. 19. 20.

deferre vnto the next chapter. Againē, in that the Sunne and Moone are darkened; we may obserue not only, that God is the author of light and darknes, but also that he will not let sinners in his anger haue any benefit of them. The reasons are, First, because they are enemies to good men and good things. Secondly, because they are ashamed of the finnes of men, as we may see at Christs death. Let vs therefore so glorifie God in our places, as these creatures doe in theirs: for they are darke at his chiding, and they shine at his bidding; so let vs liue to praise him while he giueth life, and die to honour him when he sendeth death.

II *And the Lord shall utter his voyce before his hoste: for his hoste is very great: for he is strong that doth his word: for the day of the Lord is great and very terrible, and who can abide it?* Having spoken of the darkning of the lights, and the shaking of the earth: now it followeth that we proceed to the vitering of the Lords voyce, which signifieth thunder; and most plainly, *The Lord thundered out of heauen, and the highest gave his voice.* By the consideration of which Phrase we are giuen to vnderstand the infinit & vnspcakable power of God, which hath so wonderfull & powerfull a voice; the which when the Israelites heard, they were not able to abide, and so desired that *Moses* should speake vnto them: euen so are we vnable to endure the same, if the Lord should so speak vnto vs; as we shuld haue had no benefit by Christ, except he had taken vpon him the nature of man: so we could not endure the powerfull word of God, if it were not offered by the tong of man. As the wayes of God are not like the wayes of men; so the voice of God is not like the voice of men: that is strong, but this is weak; that is high, but this is low; that is fearefull, this is simple; that is terrible, this is easie. The people that could not abide *Salomons* gouernment, had a worse then was *Salomons*, for they lost their Kings and their God: euen so, when we can no longer abide the voice of man, then let vs look for the fearefull thunder-claps of Heauen: wherefore heare the words of God in the mouths of men, or else you shall feare

and

and tremble, and melt at it in the stroke of the aire. Againe, the Prophet *David* maketh another vse of thunder, telling vs, that for the power thereof euery one in his Temple doe speake his praise. It is a wicked and damnable opinion of the multitude, that the Diuell can raise thunder, whereas we are to account it onely in the Lordes power: although the Deuill can doe much, yet is he but weake, and his power restrained: therefore wee need no more feare his power in the time of thunder, then in the clearest Sunne-shine day; but rather let vs praise the Lord for his power, who is so wonderfull in all his works. Againe, if thunder bee the voyce of God, why doe the Papists in the time of thunder ring their Bells to slay it, as if it were an vnholie thing? surely it well becommeth them, for seeing they will not heare God in the Scriptures, they will not heare him in the Cloudes: if we oppose Scripture to them, they say we speake as heretikes; if the Lord send thunder, then they say there is a deuill abroad. Oh blasphemous mouths and hearts! that are so simple, and yet so great; great in blasphemous heresie, and simple in true diuinitie.

12 Againe, when the Prophet saith that he will vtter his voice before his hoste, for his hoste is very great: he meaneth the noisome beasts that he should send like an hoste of men, as hath bin already shewed. Whereby we are taught that euery creature, since sin entred into the world, is become an enemy one to another, like to the enemies in warre. The great birds are enemies to the small, the great fishes to the litle, the great beasts to the inferior; and so are the great men to the litle ones: the Oxe can not abide the Lion; the Sheepe cannot endure the Wolfe; the Foxe will not tarrie with the Goate; the Horfe will not dwell with the Beare; the Hart will not attend the Howad; and many moe liue in hatred one with an other, but most of them all are enemies to man. The reasons are these; First, as man destroyed his owne nature, so God destroyeth, or rather altereth the nature of all other things. Secondly, God will surely bee knowne that

Psal. 29. 11.

Iob 38. 25.

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Creatures enemies one
to another.
Psal. 105. 34.

Reason 1.

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Amos 5. 9.

1. King. 13.

Pse 1.

Iob 1. 4.

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1. King. 17. 4.

hee giueth power to the spoile. What can an enemy doe in warre, or a thiefe by the high-way side, or a beast that deuours man? surely nothing but by the working hand of God: for the Diuells themselues are vnder his correction. One lion destroyed a Prophet, yet we know that *Daniel* was cast among a denne of lions, and had no hurt at all; surely it was the Lord that opened the mouth of the one, and muzzed the iawes of the other.

13 Let vs therefore know, that whensoever either man or beast shall annoy vs, that it commeth of God. When *Sherai* cursed *Danid*, *Danid* would not haue him punished, because said hee, *The Lord hath bid him curse*: and so if wee be bitten by any beasts, or stung by any serpent, or haunted by any foules, or oppressed by any enemies, let vs then thinke with our selues, This hath the Lord done to vs, and pray for the remission of sinnes. This doctrine will take away all reuenge against man for any iniurie, when wee shall be perswaded, that God by them doth fatherly correct vs. Again, let vs think with our selues how many wayes the Lord hath to correct vs for our sinnes: the Angells are about vs, when God biddeth them, they strike; the beasts are among vs, when hee commaundeth, they discomfort vs, the flies and wormes overcome vs, we are enemies one to another, and one wound and kill another, as *Cain* did *Abel*; yea wee can not trust our owne hands, for feare they destroy vs, as we see in *Saul*, *Achisophel*, and *Indas*: and when al this is done, there are ready all the diuels in hell to torment vs. Now who would loue his life? nay, who would loue his sinnes? that bring with them vpon him such an euerlasting and intolerable hatred.

14 Again, when he saith, that he is strong that doth his word, he means him that doth his commandment: whereby we are taught, that every creature hath power given him to doe that which God assigneth him. The rauens at the commaundement of God fed *Elijah* morning and evening with bread and meate, and so every one when he bids them goe, they goe; when he biddeth them come, they come. The rea-

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son is : first, because they waite vpon God, secondly, they worship their creator, and so wee may learne that God neuer aduanceth any, but hee giueth them gifts to performe their callings. Let not vs therefore bee weake in the seruice of the Lord, or stand idle in the market place of the world, as if we had neither will, nor skill to our heauenly callings. These seely beastes will rise in iudgement against vs, who finde no weakenesse in labour about their Nature, when the Lord setteth them on worke. Wee haue a Spirituall worke to doe his worde, and wee may say with the Prophet, *The Lord is our strength and fortress.* Doe the word of the Lord (my beloued) feare not thy head, loe, he hath put vpon it the helmet of saluation, feare not thy breast, loe thou art armed with a *breast plate of righteousness*, thy side is girded with the sword of Veritie, and thy feete against all thornes and sharpe stones, are shodde with the preparation of the *Gospell of peace.* *Brasidas* learned reuenge of a Mouse. *Pyrrhon* by a Pigge that did eate barley cast vp by the Sea, learned commoditie by the Sea, but our Lord is our Teacher to liue, to worke, to pray, to fight, to suffer, to giue, to dye, and for his worke hee giueth a strong soule in a weake body, and a weake soule in a strong bodie. When hee saith that *the day of God is great, and who can abide it?* hetherby teacheth vs, that the wrath of God is intollerable. The reasons, are, because there is no way to flie from his presence. Secondly, there can bee no Mediatour in wrath : by vvhich wee are taught, how inestimable is the benefit of redemption by Iesus Christ, who hath deliuered vs from wrath to come. Christ hath deliuered vs from that wrath that condemned the Angels, that shooke the heauens, that rendeth the earth, that killeth the beastes, and that tormenteth the wicked. Oh, what had our estate beene without a Saviour? but this, to vndergoe the intollerable wrath of God, which burneth more then any fire, which paineth more then any death, which smarteth more then any torture, which tasteth

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Psal. 145. 15.

Rev. 5. 14.

The wrath of
God intolera-
ble.

Reason. 1.

Deut. 9. 18. 19.

Amos 18. 19.

Ier. 15. 1. 2.

1. Thess. 1. 10.

worse then any bitternes, and smelleth worse then any filthines, where a man and a diuell should for euermore be yoked together: this wrath hath Christ pacified: and from this damnation hath he redeemed vs: But now if thou sinne againe, and make no account of the blood of Christ, the wrath shall be seuen times hotter, and thou seuen times more the child of Hell. Againe, seeing this is the estate of the damned, how wretched is their estate which liue in danger thereof euery hower of life; beeing aliue they haue no peace, and beeing dead they haue no ease: they are borne in filthinesse, they liue in wickednes, they die in wretchednes, and damnation is their graue; where the fire is their cradle, the Diuels are their nurses, the Lord is their enemy, endlesse torments are their rest, and wrath without remedy is their meate. Oh let this make good men desire to forsake this life; and let it make euill men long to forsake their sinnes: for their pleasurable life shall end in insufferable woes.

The nineteenth Sermon.

Verse 12. Therefore also now saith the Lord, Turne you vnto mee with all your hearts, with fasting, and with weeping, and with mourning.



Ow at the length by the mercifull assistance of the holy Ghost haue wee finished the first part of our first diuision, and are come vnto the last; wherein the people are exhorted to repentance. In this treatise following, first of all the Prophet sheweth them the manner of their repentance, 12. 13. Verses: and secondly, setteth downe certaine reasons to perswade them thereunto. The manner of their repentance is either in
action

action or in affection, and it respecteth both the people and the Priests: In affection, as conuersion in heart, and renting thereof: in action, as weeping, fasting, and mourning. The reasons to moue them hereunto are two: first, in respect of his nature, verse 13. then of his workes, verse 14. That part which concerneth the Priests doth shew vs first, how they should stirre vp the people: and secondly, how they should pray, Verse 15. 16. 17. thus much for the diuision.

2 In this, that after all the before expressed iudgements, the Prophet now at length commeth with the flat commandment and worde of God, to cause them to bee conuerted: Wee are first of all taught, that except God giue the preaching of his word with his heauy iudgements, men can neuer be amended by them. Let him thunder omnipotently, let him shake the earth terribly, let him darken the light fearefully, let him curse the world iustly, and multiply his punishments abundantly; yet all this without the word of God cannot conuert a soule. All this is plaine in the forenamed place of *Amos*, wherein GOD telleth the people, that he had giuen them scarcenesse of bread and no raine, insomuch as two or three cities wandered vp & down to drinke water: hee sent blastings, and mildeawes, and great store of pestilence, the yong men lay murdered, their horses were taken away, and noisome stinkes and smells infected them, and yet still God complained that they had not turned vnto him: and then he biddeth them be prepared to meete their maker: So that it is euident that no crosse or iudgement can worke repentance. The experience hereof is to bee seene in our times, wherein haue beene as great signes and as many wonders as in any place of the world beside: great thunders, fearfull earthquakes, terrible darknes, mortall pestilence, pining famines, and yet who is conuerted by them? great men are made richer, meane men are made poorer, poore men are made beggars, and yet who considereth this? The waters haue drowned vs, the warres haue

No iudgement
without the
word worketh
repentance.

Amos 4. 6. 7. 8.

Reason I.

Deut. 32. 41.

The end of
Gods iudgements.

Pro. 18. 5.

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Ier. 23. 29.

Heb. 4. 12.

deuoured vs, and want hath afflicted vs: and yet still we are as hard-hearted, as wickedly affected, and as stiff-necked as euer we were; insomuch as, if the whole world were in an vprere, and our whole land vpon her death-bed, well wee might complaine, but hardly, repent.

3 The reasons of this doctrine may be these; First, because the Lord sendeth his iudgements to take reuenge, and not to work repentance. The halter is not put on the theeues necke to conuert him, but to punish him, as *Agar* was compelled out of *Abrahams* house, not to reclaime her, but to torment her. And here we may learne the end of all the Lords iudgements, which is to take vengeance on our euill liues: what is our estate? seeing wee are vnder the reuenging hand of God; one while our desires are plagued, another while our appetites are molested, and continually is our life threatened with a longer calamitie. But some vwill say, shall we not be repentant during our crosses and aduersitie? Oh, yes my deere brethren, for we haue the word as well as the rod, and therefore wee must be instructed by the one as we are corrected by the other: our punishment is a light vengeance; but our profession is a great comfort: yet we are but as it were led to execution, and therefore we must repent with speed before death catch our soules, as death hath done our bodies. Otherwise wee shall fall into that saying, *The wicked vnderstand not iudgements: but they that seeke the Lord vnderstand all things.* Another reason is, because the word is of more force then any iudgement whatsoever, for the conuersion of a sinner is a worke of more value then the destruction of a world: man was lost by an apple, but it cost more to redeeme their soules. *Is not my word like fire and like a hammer that breaketh the stone?* and the vvorde of GOD is life, and lively in operation, sharper then a sword; lighter then the sunne, and heauier then the earth. The vvhich thing doth mightily magnifie the worde preached, and the publike ministerie thereof, beeing attended by the Angels, accompanied with the

the spirit, and reuerenced in the church. The Angell was honourable that slew so many thousands of *Sennacheribs* armie, for it was a great iudgement; but the ministerie of the word hath droue more diuels out of the world then it slew or draue Assyrians out of Israel. For this cause *S. Jerome* writeth, that as often as hee did reade the Scriptures, hee thought them not to be words but thunders. *Chrysostome* saith, that as the iron softneth the hardest earth, so the word of God softneth the hardest and most stony heart. And as an iron rake plucketh vp the weeds by the rootes, so the sharpe and seuer preaching of the Scriptures plucks vp sinne and vices out of the hearts of men: The dignitie of the scripture made *Saint Basil* note, that the power of the Prophetes and Apostles was about Princes: For Kings rule by their Lawes while they bee aliue, and when they are dead, their lawes and sayings are reiectéd, but the Prophetes and Apostles rule most when they are dead, and euen now we heare them reade and speaking to vs with singular admiration power and reuerence.

Esay 37.

4 And hereby let vs learne what account we are to make of the worde of God: We feare drowning in the seas, but living on the land, robbing in our iourneys, and every ioint in our bodie is subiect to many esleesse paines: but let vs more earnestly feare the word of God; for those hurt vs when we feele them and see them, but this will harme vs when we neither feele nor see it; they afflict vs, but this instructeth vs; they punish vs, but this doth acquite vs; they bring vs the heauy newes of condemnation, but this bringeth the glad newes of life euertlasting. By iudgements we are blinded, but by the Gospell wee are enlightened; by iudgements we are endangered, by the Gospell wee are defended: and to conclude, they threaten our liues, but the word threatneth our soules. Make much of the word in thy health; for beleue mee, sicknesse cannot so prepare thee for the Lord as the worde can: bee conuerted by it, for thou seest all other meanes faile, for miracles doe

Vse 1.

make vs vvonder, and this maketh vs repent: therefore either make this thy ioy, or GOD shall make them thy sorrow.

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Psal. 119.

5. What then? vwill some say, this is a strange doctrine, doe not sorrowes and earth-quakes and other fearefull things turne vs to the Lord? then wee will not make any account of these things. To whom I answer, that if they doe so, they doe that which will vndoe them: shall the scholler neuer care for the rod because it cannot teach him but correct him? and shall wee set light by the Lordes iudgements because they cannot conuert vs? no, no, they must keepe vs in obedience, although they cannot beget vs to obedience; they must reforme vs, although they cannot turne vs. *David* said, when I see thy iudgements, I am astonied and afraide; and so must all the elect Children of God, vse the iudgements of God, to continue them in the feare of God, and to keepe their natures from being ouer-proud: Yea let vs tremble and quake as the earth doth, let vs weepe and mourne as the aire doth, when we see the wrath of God; the Sunne cannot then shew her face, shee is so dazeled with his brightnesse, how shall men farre inferior to her in glorie, bee carelesse of his anger? And although I haue said, that we are but yet leading vnto execution, let vs yet feare most greuously least the vvraath of God be increased on vs; for wee know not how soone we shall be consumed, with what calamities we shall bee troubled, and with what manner of death we shall bee crucified. Therefore let vs feare the works of God, that we neede not feeble them; let vs be warned by them, that wee be not confounded by them; and aboue all things, let vs cast away that prophanenes that calleth for heauen and earth to take vengeance on vs.

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6 Secondly, we may obserue in this verse, when he saith, *thus saith the Lord*: that if the Lord worke not repentance in vs, we shall neuer haue it while the world standeth: we may weepe out our eies, rip vp our breastes, rend asunder

our

our hearts, and satisfie for our iniuries; but if the Lord work not repentance in vs, then all is lost. For this cause *Paul* instructed him with meeknesse, to instruct those which were contrarie minded, *waiting if at any time God would giue them repentance vnto life*. Indeepe I graunt that men may haue a kinde of repentance as *Iudas* had, when hee saw Christ condemned, hee repented, and went and hung vp himselfe; but to haue *repentance vnto life*, as the Church speaketh, it is a speciall and worthy worke of God. And in these dayes may this point be very profitably vrged, wherein men are so careless in lining, and so wretched in sinning, as if repentance were pinned on their sleeves, or lay in their pockets to pull out and in at their pleasure: but let them beware and be warned, that if they will bee saued, they must seeke it at the hands of God. Therefore saith *Gregory*, when Almighty GOD entereth into the minde, then followeth the sighes and sobbes of repentance, causing a man to weepe wholsomely for those euills which before hee committed with ioy, yet a ioy to be lamented, baptising & washing away the pollutions of the conscience by the teares of the eyes. Euen as we see when a greene peece of wood is set on fire, the humour runneth out as fast as it burneth: in like maner, when the Lord descendeth into our barts, they fall a melting and a weeping, vntill sinne bee vitterly vanished and vanquished: and therefore repentance is called the feare of God, an open prison wherein noble & base, old & yong persons lie bound without bands in the affection of conscience, vntill the Lord that brought them in, come to bring them forth againe. Is repentance so easie, that you can haue it at your wish? indeede you may haue it, but you cannot doe it. Imagine in thy presence a man or woman possessed with a Diuell; trie thy cunning, and cast him forth. I know your answer; you will say you cannot, because you can work no miracles: and so againe say I, that you cannot haue repentance of your selues; for it is a casting of the diuel out of your soules, the which none can doe but by the finger of God.

2. Tim. 2. 25.

Mat. 27. 6.

Aks 11. 18.

Repentance is not to wring out a teare, or to breath out a sigh, or to lift vp an eye vnto heauen, or to say, I am sorry for my finnes; but it must fill all a mans life with weeping, and sighing, and praying and confessing and amending, the which commeth from God onely.

Reason I.

Acts 5.31.

7 The first reason of this doctrine is, because with repentance goeth remission of finnes, and therefore we may as well say, that they can pardon their owne finnes, as they say they can repent when they list. And this must needs mightily discourage vs from sinning; seeing we may commit that in one minute, which we can neuer claw off so long as wee liue. Again, how sweete is this consideration, that remission of finnes is ioined with repentance. We know what great and vile finnes we haue committed, but we know not will some say, how or when they were pardoned. Vnto whom I answer, that they haue been so long pardoned as they haue repented: and they haue as many witnesses and scales of their remission, as they haue weeping teares, sighing sobbes, and wounded affections for them in the presence of God.

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Lohn 12.40.

8 Another reason is, as it is the worke of God to harden mens hearts, so it must needs be the worke of God to soften the heart: But some will say, how can the Lord punish men for not repenting, when he denieth them repentance? and how can hee chastise them for hard hearts, when hee hath hardened them? I answer, an hard heart and an ill life doe not suffice to condemne a man, but delight in them and negligence to be deliuered from them: good men are tormented with hardness of heart, but they lament it; euill men are perplexed with it, and they reioice in it. God is said to make hard hearts, but not euill hearts, and to make hard hearts, that men may know and acknowledge, that soft hearts come from his workhouse; so then, God hardeneth, but men delight in it, and they are condemned not for sinne, but for delight in sinne. Wouldest thou then know whether thy heart hath bene new wrought in the

Non est graue cadere Luffansem, sed inuere deicili, non vulnerrari, sed inmedicam vulneri denegare.

Lords

Lords mould? then looke and and see how thou louest sinne: but thou findest thy heart hard; then looke againe how thou art pleased with this hardnesse; if thou like it, thy heart is damnable, but if thou loath it, thy state is tollerable.

9 The first vse we are to make of this doctrine is this, seeing the Lord hath the working of repentance in vs, then let vs pray euery day to his maiestie for the same. So doe the faithfull when they say: *Turne vs vnto thee O Lord, and wee shall be turned, returne vs as of old.* This is the dutie of all those that haue any care of their soules health. Art thou heauie in thy heart, and feelest a dulnesse in thy soule vnto goodnesse, but a nimblenesse vnto euill? when thou knowest thou dost those things which displease the Lord, and trouble thy conscience, then enter into thy soule, and humble thy selfe by prayer, and lift vp thy voice to heaven, and speake for thy conversion. Seest thou not the danger of life worse then death so long as thou liuest in an vnrepentant state? there is but a little aire twixt thee and death, there is but a little time twixt thee and hell. Repentance is the Lords gift, and he giueth it to them that aske it. I dare be bold to say, that of all sinners commenced before God, this was neuer denied: and if thou haue any minde to be saued, pray that thou maist be conuerted. Art thou dissolute in life, and resolute in vanitie, yet hearing some Sermons of death, and fearing some iudgements for thy sinnes, wouldest willingly wish that thou couldest doe better? and dost thou sometime wring out teares to see the Preacher so earnest, and yet by no meanes thou canst reforme thy life? then commune with thy soule, and pray to the Lord, that thou maist so liue as hee hath taught, and so die as thou shalt wish. Pray I say, not only in company but secretly, not for a season, but continually, not with an indifferent mind, but with an earnest affection; & then I assure thee, drunkennes shall not drown thee, couetousnes shall not preuaile with thee, pride shall not deface thee, whoredome shall not vndo thee, stealing shall not straiten thee, the world shall not deceiue thee, nor the flesh shall euer condemn thee.

Another

Vse. I.

Lam. 5. 21.

Jerem. 3. 13.

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10 Another vse is this, seeing we must aske repentance of God, we must needs know our sinnes before wee can repent them. So then, if thou wouldst pray most earnestly for thy conuersion, and bring all thy euidence into the Lords sight, that he might pronounce sentence on thy side, thou must not come with generall words and say, I am a sinner as other men are, I haue liued sinfully as my neighbours haue done, and I know I haue offended thy maiestie grievously: But thou must know thy sinnes, thou must account them to know the number so neere as thou canst possibly; thou must weigh them vprightly, and see which were directly against God, and which were against thy neighbour; thou must aggravate them mightily, and make them as hainous as the greatest; thou must condemn thy selfe, open thy whole soule, and abhorre thy owne life. Then shalt thou know thy sins, that their number is infinite, their reward is damnation, that their power is execrable, that their presence is intollerable: Tell them as a couetous man doth his siluer; looke on them as the husbandman doth his furrow, consider them as the carrier doth his load, condemne them as the Iudge doth the theefe, pray against them as a mariner against a storme, fight against them as a Souldier against an enemy, accuse them as a Lawyer doth his aduersarie, & forsake them as a Lambe doth a Lyon. Then shalt thou know that one sinne is worth a soule, that one droppe of mercie is worth a world, and that true repentance hath wings to beare thee vp to heauen. If the Preacher tell thee thy sinnes, then know them; if the law tell thee them, then remember them; if thy conscience accuse them, then repent them; if thy brother rebuke them, then euer after loue him; if the Church reprove, then yeeld vnto it; and if thy enemy cast them at thee, yet receiue it, for this will make thee know them: and if thou know them, thou wilt pray against them; and if thou pray against them, thou wilt repent them.

11 *Turne you vnto me.* By this sentence wee may observe, that God neuer regardeth any of our sufferings or crosses

ses

tes till we bee repentant : Or more plainly , be it that our houses are burned, our children murdered, our inheritances remoued, and our owne liues tormented ; yet all this doth not appease his wrath except we adde contrition, the which thing the Prophet insinuateth when he maketh this conclusion vpon all the former iudgements: *Therefore now saith the Lord turne vnto me, &c.* As if he had vsed more words saying, You O people haue had your land wasted with beastes, your liues pined with famine, your cattel mourning for foode, the heauens obscured with darknesse, the earth quaking to trouble you, and terrible thunders roaring to disquiet you ; yet for all this is not the Lord contented with you, except you be repentant. The selfe-same thing may we see, where the Lord telleth them that it was not their fasting and sorrowes that he regarded, but their vsfained conuersion, As a father hauing an euill sonne is not pleased with him, because he is whipped openly in the streets, or imprisoned, and so arraigned for his folly, except he bee repentant : euen so is it with the Lord, he regardeth not the punishment (saith *Augustine*) but the person that suffereth. It is not our sufferings voluntarie or inuoluntary, our sickness, warre, famine, pouertie, or bloud that can satisfie the Lord or saue our soules, insomuch as after thou hast endured hard fits, wicked slaunders, wrongfull oppressions, many hungry daies, many sharpe stripes, and many dangers of death : yet for all this without the ornaments of a Christian, thou art neuer the neerer to God. Some will say this is hard meate to be digested, that the Lord is not pleased nor pacified although he punish vs : why, are not all these sufferings the punishments of sinne ? and when wee are punished heere, is not the Lord too rigorous to punish vs also heereafter. I answer, we suffer for our sinnes, but not to satisfie for our sinnes : for the reward of sinne is death euerslasting, and all miseries which may bring vs to our end. Therefore excuse not your selues for pouertie or sicknesse, or famine, or labour, or slaerie, or seruice, or any other crosse:

God regardeth no sorrow but repentance.

Esay. 57. 3. 4. 5.

Non quid patitur, sed qui patitur, considerat.

Reason. 1.
Mat. 24. 8.

croffe, for a man may haue all this, and yet be a cast-away.

12 The first reason heereof is, That all the sufferings of this life are but the *beginning of sorrowes*, they are not one quarter of that vengeance which the Lord will take for our finnes except we repent. Oh, consider the intollerable hand of the Lords wrath, which regardeth not our blood, nor would looke on a burnt sacrifice made of a whole Nation, and yet regardeth the broken hearts, and cast-downe soules; what are the plagues in the world to come, and the wages of sinne in another life, if heere we may haue a pining sickness, a despised life, an easelesse heart, and an endlesse feare; one man neuer lyeth in bed, another neuer eateth bread, another neuer liueth merrie day, some lie tormented in a burning fire, some bed-redden with the gout, some tormented with a collicke, some scalded to death, some cut in peeeces inchmeale, some are put into furnaces of burning lead, and yet all these are but the beginning of sorrowes, and without repentance: if it were possible for one man to endure all, yet afterwârd he might goe to hell fire.

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Ezech. 32. 28.

13 Another reason is, because the sufferings of this life are alike, common to good and bad, vncircumcised and the people of God. *Thou shalt be broken in the midst of the vncircumcised, & lie with them that are slaine by the sword*, saith the Prophet. Although God chasten euery one that he loueth, yet he loueth not euery one that he chasteneth. Christ his best beloued was crucified, and yet beloued: but *Herode* was eaten with wormes, and yet hated: shall we thinke that the estate of *Herod* was any whit better in another life, because his misery was begun in this life: no verily: no more may we extoll or accuse those which liue long or miserable daies in this life. *Iosiah* a good king, of whom God pronounceth that he should be gathered to his fathers in peace, but yet he was slaine in warres; and *Ahab* an euill king died also in warres: was his estate the better, because he ended his life as a good man did? no, no, it had bene better for him he had neuer bene. Yet despaire not in thy afflictions, and presume

presume not to aduance worldly sorrow into the place of godly sorrow, and make not thy calamities thy Christ to list thee vp to Heauen. For in one and the same fire the gold glistereth, and the froth, or drosse smoketh: in one and the same flaycke, and fanne, the thistles are broken to peices, and the good corne is tried: with one and the same motion, the hay is tossed, and the sauour of the sweete ointment is discovered: euen so one and the same affliction and tribulation falling on good men proueth, purgeth and electeth them, but on wicked men it reprobateth, exterminateth and overthroweth them.

14. Having learned that our calamities will not commend vs to God, let vs doe as the Prophet here exhorteth, *Turne vnto the Lord our God, Bloud cannot pacifie him, but water can; death cannot satisfie him, yet teares can; bodily plagues will not moue him, but spirituall sorrowes will; vengeance slaies him not, but repentance will alter him*: Therefore turne vnto the Lord. Shall not wee thinke my deere brethren, that all these iudgements which wee for these many yeares haue endured, haue wrought mightily in them, and on them which were taken by them, and is there yet an end of them, either in sight or hope? Haue not manie Souldiers fighting, and dying in their owne bloud cried aloud in the eares of God? Haue not many houses beene suddenly swept away with the pestilence? Did not the Lord see it? and if he saw it, why did hee not pittie it? and if he pittied it, why did he not stay it? haue not many hundreds in the first yeare of famine perished most miserably for want of bread, whose cries must needs pierce the Heauens, and whose last gaspes might moue him to pittie; yet it hath continued some yeares since? Then may we see and say, if sufferings could haue satisfied the Lord, the bloud of Souldiers, the liues of Citizens, the crye of poore men, and the feare of all men might alreadie long ago haue pleased him: but he wil neuer be altered til we bee altered. Therefore now let me remember you with *Isa*, *Turne vnto vs saith the Lord, &c*: Alas, alas, our health is turned

Ps l.
Isa 3. 1.

turned into sicknesse our liues into death, our plentie into famine, our peace into warres, our mirth into mourning, our store into want, our people into perishing, and our poore are turned into their graues; and yet wee haue not turned vnto the Lord: oh let vs turne before all be ouerturned. Let vs fill our chambers with mourning, rather then all our land be filled with howling, let vs pray for repentance, let vs sue for repentance, let vs worke for repentance, and bestow all that we haue vpon repentance, or else vengeance will come and take all away.

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Rom. 8. 18.

15 Another vse is this, seeing God regardeth not our miseries, then it followeth that all our sufferings are not worthy of the life to come. Art thou good? then despise worldly sorrows, and hope of heavenly ioyes: art thou an euill man? then repent with speed, least thy intollerable euils be turned into intollerable wo. Wouldst thou by paines seeke aduancement? They deserue it not: wouldst thou by paine be amended? then pray for repentance. Oh, how are we punished in this life? nay rather how shall we be blessed in another life? Couldst thou which liest in some strange torments, be content to end thy life in sorrow, to spend thy good for ease, or to become any base seruant, that thou mightest be released? are thy paines so great, so comfortlesse, & so continuall: yet for all this be not disquieted, bee not discouraged, for anon thy ioyes may be farre more pleasant & continuall. But why doe I spend time in vaine? fearest thou any of those euils which happen in the world; for thou canst not but feare all: wherefore a Father said, it is better to suffer one death, and so to die, then by liuing to feare all manner of deathes. Then I say, consider with thy selfe whether is greater, thy sorrowes, or thy comforts, thy bodie or the Heauens, thy sufferings, or the ioyes of the World to come; there shall famine be banished, warres shall be conquered, sicknesse shall bee cured, labour shall be ceased, pouertie be forgotten, enmitie shall bee cooled, paines shall bee removed, teares shall be dried vp, and death it selfe be euerlastingly destroyed: there-

*Malum est unam
pati mortem mori-
endo quam
omnes timere
vivendo.*

therefore suffer much to liue so, labour much to die so, and die in despite of death to raigne so. All the miseries of this life are not worthie of this blessednesse, but there is not any man liuing that can endure the one halfe of them: therefore precious is the bountie of God, who giueth vs this glorie for his promise, not for our crosses, nor yet for our vertues; for our crosses are the deserts of sinnes, and our vertues are imperfect goodnesse.

16 Thirdly, in these words wee may obserue the definition of repentance, namely, that it is *turning vnto the Lord*, so that, so long as wee are vnrepentant, so long we goe from the Lord. I might also make many wordes on the metaphor, *turne*, and not without profit, to shew you how our life is a iourney, our faith the legges whercon wee walke, the Scripture our guide, the Church our companion, and heauen our wayes end; seeing all is done elsewhere, I will not now stand vpon it. Onely in these words I will vrge this, that there is no repentance, except the whole heart be changed; it is not in good words, nor yet in an outward good practise, but in the motions and affections of the heart, for this cause our Saniour biddeth *first cleanse that which is within, and then that which is without*: As men doe first cleanse the inside of a vessell (not the outside) and then put goodnesse therein; so must the heart, which is a vessell, bee first cleansed, or else all is vaine which the hand doth, the mouth speaketh, and the minde beleeueth. Thy memorie must be turned, thy vnderstanding, will, and affections must bee changed; thy memorie by remembring GOD and his truth; thy vnderstanding by knowing GOD and his Gospell; thy will, by beleeuing GOD and his promises; and thy affections, by louing, desiring, meditating, and reioicing in and on Heauenly thinges; and then is thy whole heart conuerted. Some haue knowledge and vnderstanding, but no sound faith, or sweet loue; some againe loue, but they want knowledge: and so some haue a good will to the Gospell, but they want memorie. For the amending of all this, follow
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Repentance is
the conuersion
of the whole
heart.

1. King. 8. 47. 48
Mat 23. 26.

Reason. 2.
Non bene vivit
qui male credit.
Rom. 10. 9.

2
Jerem. 33. 39.

Ezech. 11. 19.

my direction : conferre, and you shall haue memorie : read, and you shall haue knowledge : heare, and you shall haue faith : pray often, and you shall haue all good affections, all which must be done before you can be saued.

17 The first reason hereof may be this, because no man can haue a perfect faith, without the total conuersion of the hart, and men can neuer liue well that beleue not well, saith *Augustinus*. If thou haue one part of thy heart with the Lord, because thou knowest the truth, thou hast another part with the world in louing thy life; so in part thou beleuest God, and beleuest the Deuill. Canst thou bragge of faith, when thy heart is distracted? louing and liking two contrarie masters : no verily thou deceiuest thy selfe, thou canst not loue gold and beleue in God: thou canst not haunt thy pleasures, and yet delight in the Gospell: Therefore if thou wouldest haue a sound faith, thou must first haue a sound heart, conuert thy heart, and then thy faith will follow: if it be thoroughly, thou shalt haue a perfect faith; but if thou doe it in part, then is it but a painted bodie, which can neither see nor see. Another reason, because regeneration maketh the heart to be one, indeed they which wander in wickednesse, haue a heart and a heart; but when we come to the Lord, wee must haue but one heart : for the heart is the man, wherein are treasured all kinde of vnderstanding and knowledge: therefore it must not be halfe of flesh, and halfe of stone, but either all flesh, or all stone : for he that is in part prophane, and in part a christian, in very deede is no man. And for this cause is hypocrisie of all sinnes most abhominable, which maketh a man no man, dissembling with God, the world and himselfe: with God, in his heart; with the world, in his life; and with himselfe, in that hee dissembleth. Of all sinners fewest hypocrites are conuerted, and of all persons are they most odious; and therefore Hell is called the *lake burning with fire and brimstone prepared for hypocrites*: vntill then, we will liue as they liue, and die as they die, wee must turne our whole hearts to the Lord.

18 . The vses are these, first, that we draw neere vnto the Lord with a pure heart. Puritie is ioyned with integritie: therefore when our hearts be purest, then are they fittest for the Lord. In olde time there might not be any blemish or imperfection, either in the Priest, or in the Sacrifice: now our hearts are both Priest and Sacrifice; for they offer vp and are sacrificed themselues: therefore wee can neuer come neere the Lord, except it be for iudgement, vntill our hearts be thorowly purged and sacrificed vnto him. As the Sacrifice of *Cain* was reprobued, so are the prayers of many desperate men, although they lie in extremities; for their hearts are not purified: they are beset with cursing, as with pearle: they are stuffed with wickednesse, as with bumbast; and they are prepared for destruction, as the barren ground. How canst thou come neere the Lord, when thou hast an euill heart? for if our seruice of God be our comming neere to God, then is it plaine, that they serue not God, that haue corrupt hearts; for their hearts rule their liues, and their liues corrupt their mindes. Labour therefore to purge your hearts from Ignorance, Pride, Vanitie, and Dissembling: for you can neuer amend your liues till you haue amended your hearts: come often before the Lord, and you shall goe away againe better cleansed, and more sanctified. And seeing wee must not come in his presence till wee haue washed our hearts, neither know we whether he will first call to his Temple, or to our Death; if to his Temple, our wicked hearts will sunder vs; if to Death, they will condemne vs: then let vs with all speed cast them into a new mould, or else God will cast them into cuerlasting fire.

19 Secondly, let vs also lift vp our hands that hang downe, and our weake knees, and make strait steppes to our feete, least that which is halting be turned out of the way. We are in great danger by prolonging our amendment, to haue all marred and turned out of the way: therefore let vs awake ouer our soules, that we may saue those parts which are vn-sound; for there is not any man but hee hath some wounds

Vse 1.
Heb. 10. 22.

Heb. 12. 12, 13.

and maymes in his soule, which must be speedily cured; or else the longer they runne, the more miserable they grow. It is a lamentable thing, to see men to deferre their conuersion, saying one yeare they will doe it next yeare, and the next season they will plough their hearts, and sowe it with the Word. It is also a thing dangerous to lodge but one night in a knowne sinne, and therefore as the Apostile said of anger, so we must of euery other transgression, *Let not the Sunne goe downe thereon.* Make speede, I beseech you, to amend your liues, to reclaime your hearts, to forsake your vanities, to renounce your errorrs, and to put away your pleasures: for if your heart delight in any thing beside God, it denieth God; if it keepe her naturall corruption, and cast it not forth, it blasphemeth God; if it delay to returne, it abuseth his mercie, it despiseth his grace, and condemneth it selfe. Say not, sayth *Salomon*, I will giue thee to morrow, when thou mayest to day. The whole time of this life is a time of repentance; and therefore looke how much thereof we spend not in repentance, so much wee shall want to doe it in, which must euery day make vs neerer to the Lord, or neerer to Hell.

The twentieth Sermon.



Having handled the exhortation vnto repentance, now let vs proceede to the manner thereof; *with Weepings, Fastings, and Mourninges*: the which words require a seuerall Treatise. And first, in that they are commaunded to weepe, wee may obserue, that with inward repentance there must bee ioyned outward signes thereof, and in occasion of greater and more forcible feeling of our sinnes, we shall wring out sorrowes more abundantly. This thing is taught by the Prophet: where ha-
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Outward
signes with
inward re-
pentance.

Hos. 14. 3, 4.

uing exhorted the Israelites to a new life, he biddeth them to take the words of repentance, & to make a publike profession thereof. *Peter* repented, and it was with teares; for the Scripture saith, *he wept bitterly*. The selfe-same thing doe good men finde in themselves at this day: for as where the bodie is wounded, there issueth forth some blood; so where repentance hath wounded the soule, there will follow some blood, I meane the teares thereof. Carnall men thinke they haue repented, if they say, God forgie me, or I am sorrie for it, although afterward they liue neuer so lewdly. Looke vpon thy life, and see what gutters the teares haue made in thy face, which haue distilled from thy eyes for thy sinnes: looke also vpon the sacrifices of thy lippes, how lamentable thy prayers haue beene before the Lord: account with thy selfe where and when thou diddest offer them; for without prayer thou couldest neuer be conuerted. It may be thou hast not wept, by reason of some naturall infirmitie; but it must be, that thou hast prayed, or else it cannot be that thou hast repented: Therefore let not any man deceiue himselfe, and thinke, that he hath repented, till his life be turned from the world, his mind from pleasure, his face from ioy, and his bodie from desire of sinning.

2 The first reason hereof may be this, because the Lord hath redeemed vs; that is, as the Lord hath shewed open tokens of his fauor towards vs: so we must shew open tokens of our repentance toward him. The which reason well considered, will teach vs, that there ought to be as great loue in vs for our saluation, as was in Christ for our redemption: He cared not for his life, that he might saue vs; why then should we care for our owne liues, and spare our sinnes? He shedde his blood, and wee sent our follies: he gaue himselfe for our sinnes, and yet we will not let him haue them. There is none that is ignorant of this, except hee had repented, hee must haue perished: and therefore if thou repent not, thou must be damned. The Lord hath not beene carefull for thy soule, that thou shouldst be secure, but his loue must be a patterne

Reason 1.

1/a. 44. 22.

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Dan. 4. 23.

Vse 1.
Isa. 31. 6.*Populus me sibi-
lat, et mihi plau-
dit ipse domi. Et
nummos con-
templor in arca.*

for thee to loue thy selfe. All that he did was for thy soule, he was reproached, he was impoucrished, he was condemned and crucified for it; that thou mightest endure all shame to repent them, all pouertie to preuent them, all iniuries to lament them, and all deaths to mortifie them. Hee walked many miles, watched many nights, fasted many dayes, and endured many afflictions, that thou mightest labour much, watch carefully, abstaine continually, and endure all sorrowes, to put away thy sinnes. Another reason, because vnto outward tokens of repentance the Lord is readie to giue remission. When men satisfie for their iniuries, distribute their goods, weepe for their euils, and pray for pardon, then is the Lord most willing to seale a release in the blood of his sonne. For in truth there must be a change in all the parts of a mans life and possessions. When a sicke man is recovered, he weareth not the same clothes, hee vseth not his old diet, or apparrell, and rest: so when our soules are recovered by repentance, then wee cannot eat stolne bread, nor weare gorgeous apparrell, nor yet rest in that wealth which wee vnlawfully gayned, but all must be turned into charitie and pietie.

3 The first vse of this doctrine is this. Seeing we haue sunke deepe in rebellion, let vs turne againe vnto the Lord, from whome wee are fallen: as wee were not ashamed to sinne, so let vs not be ashamed to be conuerted. As couetous men care not for their names, so they may get wealth; and vnclane persons little esteeme their infamie, so they may fulfill their lusts; and as theeues make but a pastime to robbe and steale, if they may escape the gallowes: so let vs account it a farre lesse discredit to confesse our faults in goodnesse, then they doe to commit them in wickednesse. Turne therefore as we haue sinned: wee haue many sinnes, let vs shedde many teares; we haue great sinnes, let vs sigh many sorrowes; we haue long dwelt in them, let vs speedily forsake them; wee haue watched in sinne, now let vs watch in prayer; we haue loued sinne, let vs embrace correction;

reſt; wee haue delighted in vanities, let vs reioyce in teares. How can a man reioyce in teares? Verily vnto a good ſoule teares are more welcome then ioyes, and it reioyceth in tribulation, finding it more ſafe to bee waſhed with weeping, then to be delighted in Muſicke. There is not any man that hath felt the power of godlineſſe, that will denie this; and if he doe, let *David* teach him, when hee proteſteth, that *teares were his repaſt, when the enemies of God reproched him.* Looke on thy ſoule weeping, as thou waſt wont to behold thy pleaſure reioycing, and thinke, that this is the Lords great mercie toward thee, which hath yet knocked at thy heart for amendment; loue the meanes which will make thee tender-hearted; delight in thoſe ſorrowes which will procure thy endleſſe ioyes; ſhedde thy teares here, that hereafter thou mayeſt be freed; lament in ſorrowes in this life, that in another thou mayeſt reioyce in comforts.

4 Secondly, let vs not alway lye in ſorrowes, and liue vnreformed, but follow the counſell of the Prophet, to make our wayes of euill good. When men are repentant, they enter into a new iourney: for as before they were ioyfully ſaying to hell, ſo now they are painefully traueilling to Heauen: and ſeeing a good way is the wiſh of a traueller, let vs amend our wayes, that we may haſten to our iournies end. When thou haſt well drenched thy ſoule in ſorrowes, then proceede to reformation, and remoue thoſe blockes out of thy life, which would haue hindered thy paſſage into Heauen. If thou haſt beene a drunkard, be now temperate; haſt thou beene an Atheiſt? now feare God; if thou haue beene a ſwearer; uſe his name more reuerently: and as *Paul* ſaid of theeues, *Let him that ſtole, ſteale no more;* ſo ſay I of all notorious ſinners, let them be ſo no more, but rather labour to doe good vnto other. By this we may ſee, that repentance is not in ſhew, but in heart; not in heart, but in workes; not in workes, but in affection; not in affection, but in conuerſation; not in conuerſation, but in ſhew,

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Jerem. 16. 13.

Nil valet a malis veniam poscere, & mala de nouo iterare.

2

In great calamities we must fast priuately.

Judg. 20. 26.

shew, in heart, in workes, in affections, in conuersation, and in all. Some thinke they haue well repented, if they be a little sorrowfull; others thinke they are well reformed, if they be a little reclaimed, and wearie of their vanities: but these men must know, that if good liues be not ioined with godly mindes, and reformed wayes with weeping hearts, neither the one nor the other shall profit them. Therefore now my deere brethren, let vs winne the Field from our sinnes, and ouerthrow the troupes of our pleasures; let vs now conquer our desires, and reforme all the abuses of our liues, that wee may yeeld to the Gospell, liue in the Church, eate at the Lords Table, and worke out our owne saluation with feare and trembling.

5 In the second place the Lord biddeth them to *fast*, that is, to abstaine from all delights and desire of meats, that as they haue already pined their soules with sinning; so now they should punish their bodies with fasting. And in this place the Prophet speaketh of priuar fasting: for as yet he is not come to the publike Fasts, which must be directed by the Clergie-men, who onely had authoritie to proclaime them: of the which wee haue spoken in the first Chapter. In this place wee may obserue, that haynous offences and generall, must haue grieuous and generall lamentation. It is most requisite, that when wee haue any ground cause to craue at the Lords hand, we vse most humble tokens of an instant and longing desire. The Israelites overcome by the Beniamites, fast and pray all the day till euening, and the day following they get the victorie, the which is a Warrant for vs to doe the like, that we may so slay our sinnes, as they did their enemies. And this must instruct euery man in his familie, during these times of vengeance (wherein we haue no more power to be deliuered, then a woman in trauell to cast forth her child) that they abstaine from glutting and deuouring the Lords benefites: For the Lord will not redresse our want, till we haue generally lamented our miserie: and wee can no way better punish our bodies then by fa-

fasting, that the Lord may be moued to pitie vs, as hee did *Abraham*, being willing to sacrifice his sonne, yet he restrained him.

6 The first reason is this, because fasting maketh vs pray with more feeling affection, which our Sauour insinuated, when he said, *That Fasting and Prayer would heale the fasting euill*, and nothing else. Indee, to shew you how men are affected in the time of their fasting, I can hardly doe it, except you felt it: how sweete are their sorrowes, how earnest are their prayers, how strong are their groanes, and how acceptable are their hearts vnto the Lord: their teares are their drinke, their cares are their meate, their nakednesse their brauerie, ashes their beautie, and humilitie their health: their eyes are not drowfie, their mindes are not wearie, their hands are not filthie, and their cryes are not easie. The Lord accepteth their obedience, in doing that they are not able; and their faith, in beleeuing that they haue not in them; and their prayers, in desiring that which is about them: then can men afford to die for God, that they may liue for euer for themselues. Another reason is, because Fasts doe mightily moue the Lord, and blesse the mourners. There was neuer any man that was thus humbled, and was not comforted: Wee our selues haue had the tryall hereof not long agoe, that great matters haue beene by this meanes effected: And surely, if it were more orderly practised, neither should the Lords cause be so coldly professed, nor our liues so fearefully plagued. Oh, this fulnesse of bread hath wrought all manner of mischief among vs; it maketh mens liues licentious, their manners monstrous, their mindes wicked, and their names odious: The Tauernes are fuller then the Churches, the Pantries better furnished then the Chappells; the Markets more adorned then any place is with Religion; men forget not the Shambles, but their Maker; and a Steward or Purueyor, or Cater, is more thought vpon then the Minister.

Reason 1.

*Matth. 17. 21.
ieiunia & elemosyne oratione
iuuant.*

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Esa 8. 23.

Vse 1.

Iona 3. 8.

7 The first vse hereof is this, that when the Lord is about to punish vs, wee can neuer be humbled sufficiently, no though wee lay open our sinnes, setting our liues to shame, our health to sicknesse, our friends to hatred, our wealth to pouertie, or our brute beasts to mourne with vs. How wilt thou now humble thy selfe, to shew thy penitent heart? when thou seest that all meanes to encrease thy sorrow, are little enough. Doe not thinke, that this is sufficient humilitie to come into the Lords house, and there to vncouer thy head, and so sit downe, rather as a iudge of repentance then a doer of repentance, or falling downe on thy knee, speaking a few cold prayers, or rather with a luke-warme desire doest thou rest therewithall contented, but God is not contented with it: nay rather vncouer thy heart with thy head, and let thy minde fall downe as low as thy knee. Strange is it to see, that men are not halfe so humble to God as they be to their superiors. If I might teach thee to liue penitently, I would tell thee, that thy life must be filled with feare, thy heart with sorrow, thy labours with griefe, thy comforts with inourning, and thy mind must euer be considering the Lords presence. Thou must suspect thy meate, least thou delight too much in it; thou must feare thy expences, least thou offend charitie; thou must doubt of thy actions, least they proue hurtfull; thou must hinder thy naturall affection, least it exceede measure; and looke that thy marriage-loue be not too much, least you be both endangered; thy labour must not be continuall, thy sleepe must not be too ordinarie; thy talke must not be too merrie, neither mayest thou thinke thy selfe holy. Let the Word be as a Cocke to awake thee; let Prayer be as darkenesse to hinder thee; let the cogitation of thy sinnes be as sorrowfull newes in thy eares to trouble thee; and then let wisdome rule in thy worldly actions.

2
Matth 9. 15.

8 A second vse is this, that if we account our selues of the Lords bride-chamber, let vs fast whē time & occasiō calleth vs thereunto: for if we fast not, either we are no children,

or

or no obedient children: If *Orijah* would not rest in his bed nor in his house, till *Isaiah* and the Lords hoasts were at rest; then let vs, my beloued (except we be worse then Hittites) fast in want, and not rest in trouble in these dangerous times, wherein there hath not beene a creature of God but it crieth, nor a childe of God, but he weepeth. I am afraid to say, that the Bridegrome is taken from vs, although I am assured that we haue deserued it, and good men suspect it. We haue as yet more practise of ioy then of sorrow, although we haue more cause to weepe then to reioyce: and thus we are merrie in our woe, and sorry in our ioy. Alas, alas, hard hearted men (if men, or rather vnreasonable beastes) which gather the wood, and blow the fire to burne themselves withall. All time is become too little for pleasure, and no time is little enough for holinesse: all costes goe to the Kitchin, none to Religion; so much eating and drinking, and so little fasting and praying, must needs drowne vp that little goodnesse that men had gained by liuing among Christians, and till men can leaue their meat to serue the Lord, they can neuer leaue their sinnes to saue their soules. First I beseech you, great men in their Palaces, rich men in their houses, and poore men in their cottages: men with their seruants, women with their maids, and parents with their children; for this kind of euil wil not be cast out but by prayer & fasting.

9 The third circumstance of their repentance is mourning, whereby the Prophet teacheth vs that a sorrowfull spirit doth accompany a penitent heart. For this cause *Paul* telleth vs that godly sorrow worketh repentance, not to be repented of; and *Salomon* calleth repentance the *tribulation of the spirit*. Men in our dayes wonder at this tribulation, because it is so seldome: for in deed if it were common, then it would cease to bee a wonder, but yet it is a greater wonder, that wee haue repentance so much preached, and so little practised. But seeing repentance bringeth so much sorrow with it, it may notably comfort those which are distressed in munde, liuing in torments of

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2. Cor. 9. 10.

1. King. 3. 35.

conscience for the burthen of sinne : surely happy is their estate, which are corrected with this rod, whereby they are freed from sinne, deliuered from wrath, and reconciled to God. The medicine that worketh most forcibly, causeth greatest paine, and speediest remedie ; in like manner those sauing wounds of Christ, doe then most sweetly wipe away our sinnes, when our mindes are most roughly gawled with a pricking conscience. And therefore they cannot bee said to haue repented, which affect nothing but pleasure, and neuer in their life wept one teare for their sinnes, or prayed secretly for the distemper of their mindes. This is a grounded and infallible rule, Without repentance there is no saluation ; without sorrow there is no repentance ; without earnest prayer there is no godly sorrow ; and without feeling of the Lords wrath, there is no prayer that pierceth the skie, or moueth the Lord.

Reason 1.
Maub. 11. 28.

10 The first reason of this doctrine is this, because there is no comming to our Saviour till we be oppressed : Christ calleth not merry hearts, or those that loue pleasure or mirth ; for this suiteth not with contrition : but then is our way open to our Saviour, when our hearts are as heauy as lead, and our affections like the voices of mourning women. And thus the Lord tempereth our estate, that when we are lost in our selues, he findeth vs ; when we are weak, he strengtheneth vs ; and when we are cast awaies, he receiueth vs. Oh how happy are our oppressions which driue vs to God, as the shipwrack draue *Paul* and his companions into *Melium* : where by that meanes many soules were won to God. Har-ken my deare brother, dost thou sorrow that it is thy hap to endure greefe? nay reioyce in thy sorrow, that bringeth thee to Christ. Sorrow is a guide to lead thee ; a broome to sweep thy passage, that nothing hinder thee ; it is the key that openeth the gate of Christs mercy, and a sure friend to sue out thy pardon. Another reason is, because Christ will not come but to such spirits, so that if thou wouldest goe vp to Christ, thy sorrow will lend thee wings ; if thou wouldest haue

2
Luke 19. 10.

haue Christ to descend to thee, thy sorrow will perswade him: Christ is the Physitian of the minde, and hee will not come till thy minde be sicke. As in winter the most raine fall-eth; so in distresse of conscience most comforts come down: this doctrine bringeth great ioy of glad tidings which shall be to all hearts, where godly sorrow dwelleth.

11 But let vs not alway lament these sorrowes, or rest in the graues of our caselesse cares; but let our prayers be multiplied as our dangers are encreased, so doe the godly. Flie therefore to the Lord when thou feelest any smart in thy soule; and let not muscical delights or pleasant companions entise with conceits to banish this greefe; but let thy greefe be thy meate and drinke, and the meanes to stirre thee vp to prayer. It is to be feared, that many haue bene either viterly condemned, or desperately endangered by vsing worldly medicines for these heauenly sores: for so soone as their harts waxe heaue by reason of their sinne, they call for worldly delights, which either driue them to desperation, or harden them to condemnation. Drinke is good to the thirstie, but it is dangerous to them that are sicke of burning feauers; in like sort to them that haue eaten poison: so mirth is good, but vse it not to driue away godly sorrow, but abide it patiently with prayer and fasting. As thou seeest thy sinnes, so let the Lord heare thy prayers; and as thy griefe for them is encreased, so let thy cries for them be multiplied. Think whom thou hast offended, wherewithall thou art griued, and how thou canst be pacified. If thou be rich, let thy closet bee thy sanctuary; if thou be poore, let the woods and secret places be thy temple; if thou haue little knowledge, resort to them that haue more; if thou bee heaue and feelest no comfort, yet pray still, and giue not ouer; for the end shall be blessed, although the beginning be desolate.

12 Again, as *Hoseab* teacheth, let vs in our mourning take with vs the hope of pardō; or elsie a Christiā soul should haue no more feeling then a desperat wretch: for we may lawfully perswade our selues, how sharp soeuer we feele our pangs and

Vse 1.

Hosea 6.1.

Vse 2.

Chap. 14.5.

and soule-fits, yet there is neuer taken from vs the hope of pardon; yea, if faith bee not vttterly couered, wee may bee bold to assure our selues of victorie. What then? how if hope and faith be buried, and we yeeld vnto death, denying the sweet promises of Christ; is not this desperation? no verily: for as there may be life in the body, although men cannot perceiue it; so there may bee in the soule, although none discerne it: for although *David* said, *This is my death*; yet he recovered both life and peace of conscience. Therefore a contrite spirit is alway regarded of God; and if he euermore loue it in other, he doth also like it in thee. Be patient, the same hand which made the wound shall heale the griefe; and if thou feele a decay of grace, stirre vp thy selfe more earnestly by calling on God, and hold fast till the Lord come: Receiue good comfort in the midst of thy sorrowes, as a watchman espying the dawning long before it be light; although it bee bitter in thy mouth, it shall bee sweet after digestion, (and say) I will abide the Lords leisure, I will drinke his potion; it is a cup, but not of deadly wine; I will receiue it for the purgation of my sin, although it make me sicke.

The Lord is wont to afflict vs to make vs pray; the beginnings of our prayers ascend vp to God, who at the first granteth them, although he deferre the execution of his pleasure. Our Sauour thanketh his Father, because he had heard him, and yet *Lazarus* was not then raised, for whom he prayed. The Israelites are heard of the Lord, and their crie considered, yet there happened to them many an ill day before their deliery. Euen so abide we must, but in assured hope of ease, mercy and reliefe; and therefore wee may rest comforted with hope of pardon, for wee must bee as ready to belecue that we aske, as to aske that we doe belecue.

Iohn 11. 41.

Exod. 2. 23.
& 3. 7.

The one and twentieth Sermon.

Verf. 13. *And rent your hearts and not your garments, and turne to the Lord your God: for hee is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.*



Hese words are another part of the Prophets exhortation vnto repentance, wherein hee noteth the greatest measure of Repentance, vnder this metaphor, *Rent your hearts*. Meaning the most extreme and comfortlesse paines in the action thereof: not that indeed men should rippe vp their breasts, and rend in twaine their hearts; no more then when our Sauour biddeth vs cut off the arme, or plucke out the eye that offendeth vs, wee should dismember our bodies for euery fall or ouersight: But by the rending of the hearts, wee are taught that the paines of true repentance exceed all other paines (death excepted) neither whipping of the body, as the Iesuities doe, nor launcing it with kniues, as the Priests of *Baal* did, or pricking it with bodkins, or sicknesse, or famine, or trauaile, are comparable to repentance: for these may bee quickly eased by man, but the other cannot be redressed but by God. Vpon this the godly Israelites pray, that God would deliuer them (meaning from the terrours of their sinne) and lay whatsoever pleased him vpon them besides. The insufferable wounds of a tormented minde, are the only paines which are like to the paines of hell; so that neither brimstone nor fire cometh any thing so neere vnto it, as this doth. Whereupon it was said, that good men haue their hell in this life; meaning that the paines of repentance are so smart vnto them, that it differeth many times very little from the plagues of the other life. Now (I beseech you) that are godly, that haue long

The paines of true repentance exceeds the paines of the flesh.

Iudg. 10. 15.

long rested in this restless harbor, to acknowledge with me the truth hereof: and you that haue perswaded your selues, that not only teares, but easie sighing grones do go for payment of your finnes: Learne of me this one lesson, that your mindes must bee more perplexed, and your hearts more inwardly vexed; not only for a day, but for a longer time, yea, peraduenture a whole life, that you may sing with all the godly, *The paines of hell came about me.*

Reason 1.

Hebr. 13. 17.

2

Psalm 74. 1.

2 The first reason, because that repentance is the dressing of the soules wound: so that as the soule is more dangerous then the bodie; so the wound therein must needs bee more painfull, then a wound in the flesh: And for this cause are the Ministers charged with the soules of men, because they dresse not their wounds, and shew not their finnes that lie secret in their soules. The which account is now adayes little regarded of many Ministers, and lesse of many people: one careth not for their sinne, and the other regardeth not their soule; but the more they bee, the more is the pitie, or rather the more shall be their iudgement: Neither let vs bee amazed to heare of these vnspeakable gripes of minde, for they crie continually in the eares of God for mercie, as a wound calleth for a saluc. Another reason, because in repentance men feelee the wrath of God against sinne, which they doe not in other corporall plagues, saying, *O God why hast thou put vs away for ever? and why is thy wrath kindled against the sheepe of thy pasture?* The wrath of God made our Saviour to sweate water and bloud, which comming vpon men, although they cannot sweate as he did, because they cannot resist as hee did; yet they feelee in themselves such terrible horrors, as amaze the strong, and confound the weake: From hence it cometh, that some in this extremitie thinke that all that they doe is for their condemnation; their meate, drinke, apparell, health, and libertie, are vnto many weake mindes tokens of the Lords wrath. Indeed they which are burned with this iron, thinke that euery house will ouerwhelme them, and euery lease that falleth on the ground will

will hurt them; the noise of any thing doth trouble them, and a sharpe word almost killeth them. Terrible is a life lead vnder such conflicts; for euery howre threatneth a thousand deaths: the heart euer accuseth; the memory witnesseth against it selfe; his owne reason condemneth him; and his continuall feare is his cruell tormentor.

3 The first vse. Let vs not be discouraged in these wo-
full torments; but take example by our Sauour Christ, who
for the glory that was set before him, most patiently endu-
red the greatest crosse. A hell thou must needs haue, thou
canst not eschew it: therefore chuse it in this world, where
thou shalt finde mercy with God, comfort in his Word, and
solace in his Church; in the world to come thou shalt haue
none of these. Make heere thy apprenticeship vnto sorrowes,
where thy friends may accompany thee, thy prayers may
quiet thee, and thy ioyes may recompence thee. Why, art
thou afraid that thou canst not abide such paines? then look
vnto God the Author and finisher of thy faith. Art thou in
doubt to suffer ship-wracke and despaire? then know that
God tempteth none beyond their power? Are thy friends a-
gainst thee? yet the Angels are with thee. Louest thou not
sorrowes? then shalt thou neuer gaine ioyes; if thou woul-
dest haue learning, thou must endure the rodde; if thou wilt
haue gold, thou must crosse the seas; if thou wilt bee fa-
mous; thou must take much paines; and if thou wilt haue
heauen, thou must winne it by repentance. Art thou yet a-
fraid of thy selfe, and canst not willingly vndergoe it? set
before thee the paines of this life, and the plagues of the o-
ther life: these are temporall, those are eternall; these are
sufferable, those are intollerable; these are among men,
those among Diuells; these come of loue, those of wrath;
and to conclude, God shall mitigate these, but hee will
augment and aggrauate them. How canst thou auoid death?
no more canst thou auoide Hell: If thou wouldest neuer
die, thou must neuer bee borne; and if thou wouldest
neuer repent, thou must neuer liue. Let repentance be thy

Vse 1.

purga-

2
Psal. 31. 23.

purgatorie; sinnes, thy paines; sorrowes thy tormentors, and say with *Elijah*, *Powre on more water, that God may the more be glorified in thy saluation.*

4 The second vse, is the same that *Dauid* maketh; after he had told of this great extremitie, and how the Lord did set him at libertie, he calleth vpon all the godly, saying, *Loue ye the Lord, yee his Saints: for he preserveth the faithfull, and rewardeth abundantly the euill doers.* Hearken vnto this you sorrowfull doers of the Lord: your cause is not wicked, your case is not desperate, and your hope shall not bee frustrate; for the Lord will deliuer you. Is it not as easie for him to free you from sinne, as from hell; and from sorrow, as from damnation? Yes verily, and therefore loue the Lord if you be his Saints. Loue him, I say, and he shall loue you; nay, hee loued you first, and therefore loue him againe: He loueth you, for he looketh still vpon you; and doe you loue him by looking still vnto him; he loueth you, and watcheth for your safetie; doe you loue him, and watch in his praises. Which of vs liuing that were borne in his Church, cannot say that the Lord hath wrought wonders for his annointed? Tell thy soule what the Lord hath done for it; how he cast out the diuell, and planted his Spirit; how he freed it from wrath, and gaue it grace; how he gained it from vengeance, and gaue it repentance: Repentance I say, with watery eyes, leane bodie, mournesfull minde, and miserable wounded heart; and now for all this, thou liuest in greater peace. Therefore loue yee the Lord, yee his Saints: loue him as your husband, you are his wife; loue him as your Father, you are his children: loue him as your God, you are his creatures; and loue him as your life, you are his of-spring. Labour for him you loue, pray to him you loue, thinke vpon him you loue, reioyce in him you loue; and then die to liue with him you loue: thinke it long till you see him; thinke it little that you giue him; count it woe to forsake him; and count it blessednes to loue him.

3

5 After he had told them what they should doe, now he telleth

telleth them what they should not doe, namely, *Not rent their garments*. Wherein he rebuketh the folly raiging in their and our times, when they vsed to rent their cloths: what careth the Lord for a new garment, a gay cloake, or a costly pearle? all these shall perish, but he endureth for euer. And therefore rent not your garments only: not meaning it to be vnlawfull to shew an outward token of sorrow, but he blameth curiositie, and hypocrisie without inward sinceritie; such as was in the High-Priest, when he heard Christ say he was the Sonne of God, *hee rent his garments*. From hence we may gather, that outward holines is abhominable: All such religion as is onely for fashion, praying, and receiuing the Sacraments, hearing of Sermons, and such like for meere shew and companie. And if it bee lawfull to say that men are onely cyphers in religion, when they know little or nothing, and practise euill; then may we say that there are more cyphers then figures in our dayes. You shall know them, because they come but now and then to Church, where they fetch many a fained sigh, and speake many ignorant *Amen*: thinking that the worship of the Sabbath lieth in putting on their best apparell; and yet simple soules, they are perswaded they be as good Christians as can be of flesh and bloud, and so they bee as Christs Disciples were, when he said vnto them, *O ye of little faith, how long shall I be with you, how long shall I suffer you?* and so wee may say to them, how long shall this simplicitie be called Christianitie? and how long shall faith giue place to opinion? and how long shall euerie base person extoll vaine profession against true Religion? Oh, I would they could be brought vnto vs, that wee might cast out this Diuell from them.

6 The reasons of this doctrine are these: because the Lord trying the secret disposition of euery heart, pronounceth that he is weary of such fained worshippe, and that his soule abhorreth it: what a matter is this? that our knee-prayers, our lip-labours, our Easter-Communicants, our time-

Outward holinesse abhominable.

Esa. 57.3,4.

Reason 1.

1/sai. 12.13.

2

seruing hearers, and all of that brood, whose deuotion is as hot as *Iacobs* stone, should weary the Lord with their vaine petitions, their idle presence, their outward reuerence, and their temporall obedience, that hee abhorreth both them and theirs. Whose tongue shall perswade them of the truth hereof? verily if the Prophet *Isay* should come from the immediate presence of God, with his tongue purified by a Seraphim; yet they would no more belecue him then they doe vs, except they feele the smart of their idlenesse. Another reason, because God doth not regard temporall sorrow for sinne, as we may see in *Esa* and *Abab*; and therefore much lesse that seruice which is but temporall, and outward also. And although *Abab* was spared for his fained repentance, yet it was but respited, and the iudgement came notwithstanding: whereby wee may see how vnwilling is our mercifull Father to take vengeance of our sinnes, if there appeare in vs any small sparkles of grace, or any remorse for punishment. Let vs therefore learne that no visor can deceiue God, and that there is no halting before him: it is not our lifting vp eyes, our knocking of breasts, our sighing, our whipping, our launcing, fasting and pining, that can satisfie the Lords expectation, or minister any comfort vnto vs at the day of Iudgement.

Vse 1.
Gal. 6. 7.

7 Let vs learne from hence that exhortation of the Apostle, *That wee bee not deceiued*. The maine point of Religion is this, that wee bee assured of life euerlasting. What shall wee bee, if wee bee deceiued? if wee haue gheslies in steede of knowledge; wauering in steede of constancie; weaknesse in steede of faith; darkenesse in steede of light, and vanitie in steede of Diuinitie, what are wee but deceiued? If we make Christ in our mouthes, religion in our eies, and mortification in a Friday-fast, or Christianitie to continue no longer then while we be in the Churches: if wee be not deceiued in this, then were neuer any deceiued. We deceiue our brethren with shadowes, our God with shewes, and our selues with sinne; we deceiue our hearts of knowledge,

ledge, our liues of holinesse, and our soules of meate, and life euermlasting. Oh how doe men deceiue themselves, and deceiue other! when in the meane season the Lord crieth out, *Be not deceived*. What fooles are men to be so besotted with follies, making hypocrisie their Heauen, Sathan their God, and counterfeited Religion their soules worship. The Lord hath sent strong delusion among men, that they might bee damned which receiued not the loue of the truth: yea, it is most equall, that they should bee damned by falsehood, which would not be ruled by truth. Yet let vs take heed to our soules, that we deceiue them not, and mocke the Lord: for the case is dangerous, if wee consider it, and desperate, if we fall into it. We will sing in voice, and we will sing in spirit; euen so we will repent in heart, and repent in teares: let vs profess with the mouth that we may be saued, and beleeue in the soule, that we may be iustified.

8 Let vs also receiue the exhortation of the Lord, *that we wash our selues from dissimulation, and haue the euill thereof removed from vs*. The filth of this sinne is so odious in the eyes of God, that vntill it be scoured off, there is not any thing in vs that may satisfie his wrath, or pacifie his displeasure: Therefore, if either the feare of his Highnesse, or the regard of our own soules, may any way moue vs to amendment, let vs wash away this abominable filthinesse. It is but a painted hew, the water will purge it; it is like Snow, the water will melt it; and it resembleth hoare frost, which the water dissolueth: but I meane not the water of the earth, but the blood of Christ; for that is the onely medicine against hypocrisie: Pray for it, and thou shalt haue it: wherewithall if it be once washed, it shall neuer be defiled againe: Flatter not thy selfe, and rest not in the shew of holinesse, but reforme thy selfe throughly. Of all sickness the falling euill is the worst, for it maketh one seeme without life; and so of all euill, hypocrisie is the worst: for it maketh men liue as if there were no God: it defaceth good things, it darkeneth Religion; for it maketh it to haue a Harlots

2
Isai. cap. 5.

face: mens liues it defileth, and mens mindes it corrupteth; therefore bring not such a monster into the Lords sight, which altereth all thy proportion and lineaments, and disfigureth the glorious gifts of God. But of this thing we haue elsewhere spoken, and now it sufficeth to touch it lightly.

9 *Lord your God.* Now the Prophet telleth them to whom this conuersion must bee made, that is, to God, for whose sake onely men must repent. From hence obserue, that so long as we are vnrepentant, wee erre and runne away from God. Vntill God called *Adam*, and so wrought repentance in him, he hid himselfe from the sight of God; and so doe all the posteritie of *Adam* flie from the Lord, as *Jonah* did, vntill we are repentant: We abhorre his Gospell, we deny his truth, we renounce all goodnesse: so long as we are vnregenerate, we speake euill of the things we know not, and corrupt our selues in the things we know; we eat in riot, we sleep in pride, we walke in pleasure, and liue in vthankfulnesse. Rich men aduance themselves aboute other: poore men murmure against God: yong men liue in open sinne, and old men die in wicked ignorance; and all, because they are not repentant: Thus men wander, some one way, and some another, and few or none the right way. What maruell is it to see so many abominations arise in the world, seeing men runne from the truth, that is Christ: forsake the light, that is, the Spirit; & die in miserable death, because they haue departed from the life, that is, God. Oh, miserable men, that cast themselves into such a sea of euils! wherein the further they wade, the deeper they are plunged, and the longer they goe, the harder they are reclaimed: and if at any time they straine at any euill, it is not for loue of God, for him they haue forsaken; but it is for shame of the world, which they feare more then deaht.

10 The first reason is, because of our selues wee haue no knowledge of saluation, neither can wee inherite the kingdom of God. Whereby it is euident how little we are able to doe in any good thing; but euery day waxe worse and worse:

Psal. 119. 67.

Till we turne
to God, we goe
from God.

Iudg. 10.

Reason 1.

Matth. 13. 17.

worse: And this may serue vs for a notable and lamentable spectacle to behold our vile nature, which draweth vs the farther from God, that it might drowne vs the deeper in condemnation. If we haue nothing in vs but good nature, there is nothing in vs of God his grace: we are not building timber, but fire-wood: it is repentance that chuseth vs and squareth vs, and ioyneth vs to God. The Lord in this worke is the Builder; the Ministers are the Carpenters; the Word is the Axe; the griefe of heart is the stroke; and regeneration maketh vs the frame: otherwise we are stones refused of the Builder. Another reason, because in our vnrepentant estate we cannot please God, and seeing wee cannot please him, we runne from him, wee forsake and deny him: This would make ones heart to melt, to consider that all actions not grounded on a new life doe swarue from God. Some object, if God did not like them, they could not doe them: So may a thiefe, an adulterer, or rauisher of women defend his iniquitie, but it will not goe for payment: for God suffereth you to follow your pleasures against his pleasure, that your pleasures may taste of euerlasting paines. Therefore labour for repentance, that you may bee brought into the Lords sheepe-fold, and be incorporated into his congregation, and saued by his dearly beloued Sonne: then shall your wayes be altered, and your pleasures ouerturned, and you shall pray with Christ; Not our will, *but thy will O heauenly Father be done.*

11 Being in an vnrepentant estate, we runne away from God; yet let vs looke backe on God, as *Isay* exhorteth, and then wee shall bee saued. If thou bee running from God through a lewd life, giuing ouer thy selfe vnto libertie, yet looke backe vpon him often: the children of Israel if they were stung by Serpents, by looking on the Brazen Serpent recovered presently: And although the sting of thy sinne is greater then the sting of Adders; yet the Lord is mightier and wholesomer then the Brazen Serpent; therefore looke vnto him if thou wilt be healed. Old *Simcon*, so soone as he

2
Rom. 8.8.

Iste 1.
Isay 45.22.

had seene Christ, presently desired to die for ioy : and *Zachew* hauing but a minde to see him, was made that day a notable Christian. Looke often on the Lord, for by beholding him, thou mayest grow in loue with him : with continually to be with him, as the Iewes, which being captiues in Babel, yet made their prayers towards Ierusalem. *Esa* at the sight of *Jacob* fell to weeping, and loued him the better euer after : so if thou wilt cast thy eyes to heauen, and behold his glory ; and then looke vpon the world, and see his gouernment ; then behold the earth, and consider his benefits ; learne his Gospell, and note his truth ; and lift thy eyes to Christ to marke his mercie : thou wilt surely turne the saile of thy wicked life, and come with the Sabran Queene to worship in his Church. Consider his works, for they defend thee : thinke vpon his iudgements, for they threaten thee : marke well his kindnes, for it maintaineth thee : and belecue his word, for it shall conuert thee : cast but one of thy eyes vpon the Lord, and thou shalt winne him : looke often vpon him, lest mind and eyes be both blinded, and neuer see him more. We cannot do better then often times to cast vp our eyes to heauen, as we reade our Sauour did, whē he cured the dumb and deafe ; when hee multiplied the loafes ; when he raised *Lazarus*. The Mariners cannot bring their ship to the port, but by looking on the Starre : The Lord of heauen therefore inuiteth vs to looke vp to him. For as the bare earth or sandy wildernesse is to a greene field, nothing ; but he that looketh on the greene, will neuer more desire the other : so hee that looketh vp to the skie, beholdeth a greater eminencie therein, and farre surpasseth the sweetest and greenest part of the world. If wee could lift vp our eyes, and with our eyes our soules to heauen, and our Redeemer, and there tary a little in contemplation of that vnmatchable beauty, we would dwel in that mountaine, and neuer more desire to come downe againe.

12 Another vse, we must lament the plague of our sinnes raining among vs. When the Prophet had shewed them their

their danger, hee bringeth them in mourning on this wise : *Therefore is Iudgement farre from vs, neither doth Iustise come neare vs : we waite for light, but loe it is darknesse : wee grope for the wall like the blinde, and grope as one without eyes : wee stumble at the noone day, as in the twilight : we are in solitarie places, as dead men : wee roare all like Beares, and mourne like Doves, &c.* Thus must men that are not yet regenerate recount their miseries, after they heare them condemned by the Word, saying vnto themselues ; How blinde are our eyes that wee cannot see the glorious light of the Gospell ; wee are quite forsaken of the Lord, who keepeth vs from beleeuing of his truth ; wee haue no power to performe the least part of that Gospell, to walke in any tollerable obedience : sanctification goeth against the haire, and though we like it, yet wee cannot doe it ; wee see that hee that refraineth from euill, maketh himselfe a prey : therefore let the Lord come & reforme our liues, & adorne our mindes with righteousness, that wee may bee deliuered from this slaue-rie of sinne, let him turne the hearts of children to their fathers, and turne our course vnto himselfe. Moreouer, thinke what deadnesse is in your soule, what sinfulness is in your life, and what wrath of God hangeth ouer your heads ; for assuredly except you confesse in this sort, you shall be confounded before you bee conuerted. Let your hearts be awaked betimes, that wrath ouertake you not, and let whatsoeuer may further you to God, (although it bee shame or iudgement, or nakednesse, or pouertie, or death) be most speedily receiued.

The two and twentieth Sermon.



Our God. After all this preaching of repentance, now hee beginneth to comfort their distressed mindes, which could not but be grieved grievously, & therefore he putteth them in minde, that the *Lord is their Lord and God.* How may this be? if he be theirs, then they are his; and will he suffer them to be made a prey unto brute beasts, and to make the Heavens to thunder their destruction? what comfort haue they by his seruice? or what pleasure hath hee in their cries? verie much; for sometimes a tender nurse and louing mother, will make her childe weope bitterly, that it may loue her the better: so the Lord to trie his owne, casteth them into a bed of sorrowes. From hence we must gather, that in our greatest calamitie and aduersitie, God is our mercifull God. Art thou tormented with sorrow, that it is bitter to thee to liue, and better for thee to die? or, art thou vexed with sore sickness, and intollerable imprisonment? hast thou no meate for thy selfe and thy tender babes? and seekest thou a whole nation in an vpror? yet for all this acknowledge with *Dauid*, that *God is thy God, although thou seeme forsaken.* Oh, sweet mercede of a Father, and glorious condition of a Sonne! whom no pouertie, no miserie, no iniquitie can part in sunder: though he chasten vs, yet he loueth vs; though we be helpelesse, yet he remembreth vs; though we be in death, yet he saueth vs. God is euermore the Father of his Church, and of euery member therein; he scorneth not their parentage; he refuseth not their pouertie; hee regardeth their sufferings, and desireth their saluation: Let vs then say with *Iob*, that although he slay vs, yet we will trust in him; death shall not driue vs in sunder, but conioyne vs together.

2 The reasons are; First, because in prosperitie he will be knowne to maintaine vs, and in aduersitie to comfort vs; *I,*

In our greatest misery we must account God very mercifull.

Psalm 22, 1.

Reason 1.

even I am he that comfort you. If men would or could vndergoe all the former euills without comfort, then might they haue some colour to refuse and distrust God, but they are not able: neuer or seldome is any man at one time distressed in bodie, and distracted in minde; or oppressed outwardly, and not comforted inwardly. If thy minde be heauy, thinke on the comforts of this life; if thy body be vexed, then consider the quietnesse of thy minde; if both bee grauelled together, then comfort thy selfe because thou liuest: And so thou shalt see one staffe to beate thee, and another to defend thee; one cause to punish thee, but a greater to comfort thee. Then denie not God, although thy comfort seeme small, for that begger were worthie of stripes which would rayle on a Gentleman, giuing him a groat, which was able to giue him a crowne. Another reason: God hateth them that crie out against him; *My heritage is to me a Lion in the Forest, it cryeth out against me, and therefore I haue hated it.* Now how can wee more blasphemously crie against him, then when we traiterously denie him? For if wee acknowledge not him to be ours, then we denie our selues to be his, wherein we shake off all obedience, and spit in his face. O consider what a thing it is to make the Lord to hate vs! the World will laugh at vs, the Church will despise vs, the Angels will not defend vs, but the Deuill will haue vs; for he watcheth for the Lords hatred, as a Rauē doth for a Bullockes death, or the Butchers slaughter-day. Wee cannot preuaile by complaining against God, for to whome shall we appeale? therefore if we would preuaile, let vs complaine of our selues, that he may be iustified, and wee acquitted.

3 Let vs take heede that we tempt not God in our miseries, for he will take vengeance of the sinnes we commit in aduersitie. The Israelites being in the Wildernesse without drinke, hauing the whole world to bee their enemies, their number being great, and their miseries being many: yet the Lord made their owne blood to wash away their

Esa. 51. 12.

2

Jer. 12. 8.

Use 2.

Exech. 20. 15.

mur-

murmuring. And let not vs tempt the Lords power as they did; nor yet lightly esteeme these mercies wee enioy, being wearie of patience, and grudging at our poore estate: neither let our weak wits or sicke bodies excuse our follies; for we see the Lord will plague vs with one miserie after another. Some are of this minde, that they thinke they may be borne withall, if they goe awrie in aduersitie; as to lye, to sweare, to steale, to be absent willingly from Sermons, because they be poore, or lame, or sicke, or light-witted; but they are farre deceiued: for it is not lawfull to doe euill, that they may be well. If a stubborne sonne, feeling his fathers rodde, shall reuile him, he will punish him the more; so God will punish vs the more, if wee abuse him in our aduersitie. *Iob* was more blamed for his vnadvised speeches in the time of his trouble, then for all the vanities of his former life. Therefore, my deere brethren, let vs be aduised how wee murmur against the Lord, notwithstanding our aduersitie: for the Lord will not hold him guiltlesse that presumeth on his mercie, or despaireth of his goodnesse: let not our words be stout against him, that we desie him, or too base, that we should forget him.

2
Hof. 5. 15.

4 Another vse: wee know the Lord doth multiply our miseries, to the intent that wee should more earnestly seeke after him. He giueth vs the more stripes, that wee should giue him the more prayers: he encreaseeth our sharpe sufferings, that we should encrease our bitter weepings, and for this cause he punisheth vs, that he might be knowne to be our God. What then, will some say, hath hee no other means to manifest his iurisdiction, and to challenge our liues to himselfe, then by laying on a load on our backs of intolerable miseries; To whome I answere, that he hath moe meanes to worke it, then any liuing are able to shew it; but this meanes liketh him best, especially after men haue forsaken him. It is lawfull for him to crush their bones into powder, their flesh into peeces, their blood into dung, and their liues into death, if it please him; and most blessed is their estate

estate that are thus aduanced by him. Now then learne, if thou haue tasted of the foure cuppe of sorrow, to flye to God more speedily, and to entreat him more earnestly. He hideth himselfe, that we should seeke him; he runneth from vs, that we should runne after him; he casteth vs off, that we should make account of him; he it is that bringeth vs into danger, that we might know he will deliuer vs out of danger. We are taught by experience, we are reclaimed by correction, we are purged by his rodde, and he taketh from vs our delight, that we might come to him for delights. Let vs therefore goe out of our selues, much more out of our houses, to seeke his presence, which is euery where; his benefits, which are generall; and our owne happinesse in the valley of teares, neuer giuing ouer till we haue found him whome our soule loueth.

5 *For he is gracious.* Now wee are come to the reasons which the Prophet vseth, to persuaade him to Repentance; which are set downe in this Verse, and in the next: in this Verse taken from the adiuncts or properties of God; in the next, they are taken from his effects or works. His properties are described to be these foure, *gracious, mercifull, long-suffering, and repenting him of the euill*: whercof euery one hath a singular weight to persuaade men to repentance. By the first he meaneth, plentifull in gifts; by the second, readie to forgie sinners; by the third, waiting for their conuersion by repentance; by the fourth, the changing of his iudgements threatened. So that the Prophet might thus reason with them, Repent, O ye men of Iudea, for the Lord hath many blessings in store, do not loose them; he is most readie to pardon you, doe not refuse it; for he hath and doth tarrie long for your amendment, abuse not his patience; & it may be, if you will repent, these lamentable miseries shall be all reuoked. Againe, can you not repent? the Lord is gracious, he will helpe you with his spirit. Are you afraid it will be in vaine? no, he is euermore entreated. Thinke you it is too late? that cannot be, for he is long suffering. Feare you that
your

your land and liues shall be yet destroyed, his promises notwithstanding? I tell you plainly, you shall no sooner repent of your sinnes, but he will change his mind, and repent him of the euill.

I

Deut. 4. 33.


Vers. 36.

Vers. 37.

Vers. 40.

All creatures
doe moue vs
to repentance.

6 By the first word, *grations*, let vs learne, that all the spirituall and temporall gifts of God doe call vs to repentance. Thus reasoneth the Lord, *Did ever people heare the voice of God speaking out of the middest of the fire, as thou hast heard, and listened?* There is an Argument taken from his word, and giuing the Law. And therefore he sayth, *Out of Heauen he made thee heare his voice, to instruct thee, and upon Earth he shewed thee his great fire. And because he loved thy fathers, therefore he chose their Seede after them, and thrust out Nations greater and mightier then they to bring them in, and gave them the Land of the Heathen for an inheritance.* Here is an Argument from temporall fauours. And so he concludeth, *Thou shalt therefore keepe his Ornaments and his Statutes that I command thee.* And what greater Statute or seuerer Law then that of Christ & Iohn Baptist, *Repent, for the Kingdome of God is at hand.* Repentance being a thing so needfull, as without it none can be saued, the Lord hath made as many Preachers thereof, as he and all his creatures are. If wee looke vp to him, wee see his grace, that putteth vs in minde of repentance: if we looke to his creatures, and marke for whome they were made, that is, for vs, then they ouercome vs: if how they were made, by the vnspcakable power of God, then they dismay vs: if we consider their estate, sometime seene, and sometime not seene; sometime pleasant, and sometime not pleasant; sometime glorious, and anon troubled; all this will teach vs to be troubled for sinne. Thou changeest thy garments, then change thy life; thou seest the earth fruitfull, abounding with many a pleasant hearbe, let not thy heart be barren, and stuffed with filthie and stinking sinnes. Come to the spirituall gifts of God, and see how many Preachers thou hast to moue thee to repentance: it is the end of Preaching, the fruit of Hearing, and the motion

tion of Prayer: the Sacraments signifie it; the Spirit worketh it; and the whole Church of God liueth in it: the Bishop watcheth for it; the Doctor teacheth for it; the worker of Miracles doth witnesse it; and the poore mans boxe doth proue it. I cannot runne ouer , it is sufficient that euery one doe proue it, and I would to God that any might preuaile.

7 The reason, because God would be neere vnto all that call vpon him. He will compasse vs about with a world of witnessies, that they may draw vs to him, or else to accuse our disobedience, whome the Heauens could not winne, or the Earth admonish, or the Church persuaide, or the Spirit instruct, that all these which could not worke our health, may further our death. And seeing in euery place these are manifest, inasmuch as we despise all warnings of God and his creatures, it is most equall that we be punished with all torments of hell fire. This ought very much to affect vs, that the graciousnesse of our God, wherein wee tast of his bountie aboue other, may draw vs to repentance and obseruation of his Law before other. I reade in the Councell of *Constance*, That as two Cardinalls came to the same, by the way they saw a poore Shepheard, making most pitifull lamentation, crying out with lifting vp his eyes, and wringing his hands, as if some fatall and irrecoverable miserie had befallen him. The Cardinalls repaired to him, and enquired of him the cause of his griefe: who, after some recalling of his spirits by their comfortable demeanour and persuation, turned him about, and shewed them an vgly Toade. Behold my Lords (said he) this Toade, before whom Almighty God hath much preferred me, and yet I haue done nothing worthe his grace. Oh wretch that I am, how shall I answere my gracious Sauior for this my dignitie about this loathsome and sillie creature? Thus cryed the poore Shepheard, and this his passionate action made so deepe an impression in the Cardinalls, that they related the whole matter to the Councell. Let vs therefore feare, least his graces, which

Reason.
Psal. 145. 18.

which compasse vs about, be vilified by vs: for wee vse not his creatures well, that onely weare them out in their naturall vse; as to eate our bread, and not let it mould; weare our garments, and not let them rot: except Bread and Corne, and Cloth and Houses, and faire daies and growing Springs draw vs to a better life and minde.

Vse 1.

2. Chron. 30. 9.

8 Seeing all things are notes vnto vs of the Lords fauor, then assuredly if men will shew any care to serue him, he will neuer hide his face, or punish vs extreemely. Oh, what a comfort is this to a troubled soule, to haue all the creatures of the world to witnesse the Lords fauour! the birds flying, the Beasts eating, the Corne standing, the Grasse growing, and the Houses ouer our heads, are pledges vnto vs of the grace of God: Then turne thee, and consider not two or three, but euery one in their kinde, and thou shalt finde inestimable ioy. Why doe men complaine for want of grace, when all the world is full of grace? it pierceth the stones, it cleaueth the rockes, it shaketh the trees, it quickeneth the beasts, and it descendeth to the bottome of the earth; onely the soules of men are not capable thereof. Begin now with thy selfe; set these creatures as Iudge; arraigne thy soule as guiltie; bring forth thy guiltie conscience, and wait for the sentence of condemnation. Oh no, saue thy selfe from these froward inuentions. Turne (I say) a little, shew a willing minde, bring a readie heart, pray for an ounce of godly sorrow, and let the World and the Gospell, the Creatures and the Spirit, the Earth & the Church, the Angels & the Beasts encrease the same; gather thou the wood, they will blow the fire; thy care shalbe augmented, as the widowes oyle by *Elisab.* that thy debts shall be discharged, thy trouble shall be eased, thy life shal be amended, & thy soule shal be blessed.

2

Gen. 1. 31.

9 Seeing all the creatures of God doe remember vs of his grace, then let euery creature be deere and precious vnto vs, as a pledge of his fauor; for the Lord commendeth them all to be good: And if he which wrought them doe so, then much more ought we, for whose sake they were created. Let

vs then often meditate on the frame of the world, the bodies of men, the proportion of beasts, and the little greene leaues shall minister vnto vs much instruction to reforme our liues: wee shall finde not one of them made for themselves, but all of them for one another, and especially for vs. Wherefore it cannot be that we were borne for luxurie, riot, pleasure, profit, sorrow, loue, ioy, or hatred: no, not for the possession of our selues, but for the possession of the Lord. Consider these things, & thou shalt finde all time too little not spent herein, and all ioy but vanitie that is not applied to this. When thou canst not heare the Word, reade it: when thou canst not reade, then meditate on it: when thou art wearie of meditation, then turne to the creatures, & solace thy selfe in them, as in a most pleasant garden of many sweet flowers; marke their diuersitie, in colour strange, in number infinite, in making contrarie, and yet in vse all one, euen for thy sake, that thou mightest be for the Lords glorie. Marke their growth, that thou mayest grow so; and their death, for thou shalt die so; and their spring, for thou shalt arise in the Summer of all pleasures with them in the Kingdome of Heauen.

10 *Mercifull.* The second reason is taken from the Lords mercie, & that therefore if they will repent, he will pardon: Wherein I might tell you many things worth the learning, of the Lords mercie, & shew you by many arguments, how the Scripture in many places doth expresse it: sometime naturally, as to men & beasts, sometime to good & bad; to his Church through Christ, & all these he meaneth in this place, when hee saith, that God is mercifull, not simply through Christ, whereby he saueth his Church; but also through himselfe, whereby he loueth all his creatures. Fro hence obserue, that the mercie of God must lead men to repentance: *therefore feare you the Lord, and serue him in the truth with all your hearts, and consider how great things he hath done for you,* sayth *Samuel* to the people. The which is cleane contrarie to the course of the world, which take it for a libertie of sinne, and make it not a necessitie to repentance: but a good child

*Neq, maior in
illis neq, minor
in istis. Aug.
Soliloq.*

2

*Psal. 36. 6.
Matth 5.
Luc. 1. 78.*

God his mercy
must moue vs
to repentance.
1. Sam. 12. 24.

Grego.

Reason 1.

Matth. 5. 7.

2

Hos. 6. 6.

child is more afraid of a gentle and a kinde Father, then of a sterne and seuerer; and wee, if be the children of God, must be as much terrified from sinne with the sweete songs of Sion; as with the loud thunderclaps of Sinai, and be as subiect to the Lords censure in his sweete mercies, as other in the fearefull curses of the Law. Therefore let not our time of peace, our healthie bodies, our large possessions, our heapes of treasure, our sweete children, and all other mercies of God, make our hearts fat; but let vs vse all to awake vs from sinning, and to restraîne vs from offending him that defendeth vs with them: yea, let vs weepe more teares for hauing them, then for wanting them, that we may enioy the promises of this life and of the life to come. For it was worthily said by an ancient Father, *punitioe grani dignus est qui sapiens gratiam contempsit*. Hee is worthie of grieuous punishment who hath oftentimes despised mercie. The first reason, because they are mercifull which loue mercie, and therefore blessed. If wee would see a token of our pittifull hearts, then let vs thinke how the sweete promises of the Gospell haue pierced them. It is no wonder to see such bloodie minds in Papists, because they make small account of the Lords mercie, teaching vs that men may satisfie for their sinne: and for this cause they thirst after bloud for the breach of their Canons. But yet let vs beware how wee persuaide men to relie on the mercie of God; for they say we teach men to trust to mercie, and to liue vildly: but let vs exhort one another in the Lord that we walke worthie of his mercie, and vse his abundant clemencie for a prompter vnto repentance. Another reason, because God is more delighted with his mercie, then with our sacrifice, and therefore so ought we to be: sacrifice winneth him, therefore let mercie ouercome vs, euen those mercies which wee read in his word, and note in our liues, that wee may pull downe more and more vpon vs. Oh I feare, seeing of long time we haue had so little regard of Mercie, and all of Iudgement, now the thing we were afraid of is come vpon vs, namely, wrath;

wrath; for we seele it in our liues and in our times, making many mens hearts to tremble, & the bodies of some to die: Yet for all this, the time of mercie is not all spent; therefore let mercie draw vs vnto God, and the former and late receiued kindnesse from him, be as bands of Steele to keepe vs in obedience. When a man receiue many graces of God, and is not amended thereby, it is like (sayth *Chrysostome*) to the Earth, that receiue rain, and giue no fruit. For the Earth can doe nothing without rain, nor our nature without grace or mercie: so the rain cannot bring vp fruits, but by the Earth, nor yet the graces of God, without our will, doe vs any good. Let vs therefore bee bettered by Mercie as the Earth is by the Raine, or else the Earth and Raine, and Grace shall arise in iudgement against vs.

II Seeing the mercies of God must moue vs to repentance, then (! beseech you) let not our eares be deafe at his sweete promises, least the Lord complaine of vs, as he did of his owne time, that wee are like to children, neither dauncing with them that sing, nor weeping with them that mourne. Austeritie is too hard for vs, and mercie is too soft: if wee preach the Law, then men say wee speake of malice, or else giue iudgement vpon them: if wee shew them libertie, that maketh them worse and worse: so that our times are like a theefe; who being in prison, hee complaineth of crueltie, and being at libertie, runneth to robbing againe. The mercie of God is much called for; and being obtained, is much abused: They make it a Charter to sinne, and thinke if they haue one pardon, all their villanie afterward is forgiven. The deepe wounds of Christ doth not assuage their heat of sinne, but encrease their desire. O my deere brethren, if gentlenesse will not winne, rigour must perswade. You are the Lords scholars, learne you must, the rodde is your tormentor, or else you shall be expelled his Schoole. Make much of Mercie, while you may haue mercie: for if the gate of Mercie be shut, and the date expired, your teares shall bee

Vse 1.

Matth. 11. 19.

2
Luc. 6. 36.

dropes of blood, and your wounds as windowes for your bones to looke through; your flesh shall feede the fowles of the Ayre, and your soules shall feelee the torments of Hell.

12 Secondly, seeing mercie must winne vs, let vs bee mercifull, as our heauenly Father is mercifull. Which is needfull to be vrged in these hard times, wherein are many poore and many complaints: for if we looke to haue mercie of God when we pray vnto him, let the poore find mercie in vs when they crie vpon vs: *Be mercifull, as our heauenly Father is mercifull.* His hand is euer giuing; his spirit is euer comforting; his mercie is euer pardoning, and his liberalitie is euer feeding: therefore giue thou to the poore, comfort the sorrowfull, forgive thy offenders, and let many hungrie soules feede on thy meate. Mercie is better then sacrifice; hotter then coales of fire, softer then liquid Oyle, and sweeter then pleasant Honey. Offer this sacrifice, kindle this fire, touch this Oyle, and eate this Honey; thou shalt finde mercie in Iudgement, in thy Death-bedde, in thy Graue, and in thy Resurrection: it shall couer thee, as a Garment; comfort thee, as a Guide; carrie thee, as a Mother; and crowne thee, as a King. God delighteth in it, Angels reioyce at it, Men looke for it, & brute beasts loue it: Therefore with mercie delight thy Creator, reioice the Angels, and satisfie Man and Beast; and be mercifull to men, to beastes, and to thy selfe: to man, for God requireth it; to beastes, for Nature craueth it; and to thy selfe, for thy soule chalengeth it: the first, is of Charitie; the second, of Equitie; and the last, of Pietie: therefore practise Mercie, that Christian loue, godly kindnesse, and glorious Religion may euermore maintaine thee.

God deferreth
vengeance,
and why?

13 *Of great kindnesse and long suffering.* This is another argument to persuaade them to repentance: by the which wee may note, that God doth not alway take vengeance of sinne so soone as it is committed, but winketh at it, and deferreth till wee repent, or grow incurable. This thing the

the Apostle noteth, *Rom. 2. 4.* That God by his bountifullnesse and long suffering leadeth vs to repentance. Although for example sake hee slew *Er*, and *Onan*, and *Uzzab*, and *Ananias* and *Saphira*, and many other, in the very act of sinning, yet he doth not alway take this course: For foure hundred yeares together did he beare with the abominations of Canaan. Let not men thinke, because they are not killed so soone as they haue blasphemed or denyed God, or committed Adulterie, or prophaned the Sabbath, or the like, that therefore their deedes shall goe unpunished: no verily, for the longer before they reckon, the greater shall be their account, and the further a man runneth backward, the further he leapeth forward: and so, the longer that God forbeareth our sinnes, the heauier shall bee his stroake: for wee shall beare double blame; the one, for breaking his Law; the other, for abusing his Patience. It were needefull for vs to consider in our soules this singular fauour of God, that wee might vse it as the Prophet heere doth, to further our Repentance; for let vs bee well assured, if peace and long suffering doe not prepare vs for God, it will annoynt vs for destruction.

Gen. 15. 18.

14 The first reason; because God will bee exalted in sparing vs. The Lord, which is most excellent in all his workes, is most excellent in forbearing the malice of men; for who could endure to be denyed plainly, reuiled openly, and blasphemed boldly, saue onely the Lord? Or who could abide to see his workes reproached, his word rebuked, and his liberalitie scorned, saue onely the Lord? who filleth all in all, and beareth much with all, or else all would be confounded. But this is sufficient, that the Prophet saith; He is exalted in sparing vs, that is, it magnifieth his honour, while he regardeth not his Vengeance, nor his Maiestie, nor his Wrath, nor his Power, but his Mercie, that his chiefe glorie might be through clemencie. Another reason; because his chiefe desire is, that not one should perish.

Reason 1.
Esa. 36. 18.

2
1. Pet. 3. 9.

So that, if men would or could lay hold on repentance, they shall finde sufficient time to amend, after they haue sinned. So deare is the loue of God towards vs his creatures, that for his part he omitteth not any dutie to recall vs. We haue the word for the meanes, his workes for our helpes, his mercies for our comfort, and his long suffering for the time of our conuersion, so that all thinges are discharged on the Lords part, and nothing on ours. In this saying of *Peter* we must not vnderstand, that any were damned contrarie to the Lords will, but rather that he is vvwilling thereunto; for a man may doe that vvwillingly, which is not contrarie to his will.

Vse 1.

LUC. 12. 46.

15. Let vs not abuse the long suffering of God, and although he be willing to spare, yet let not vs be willing to sinne. *If the euill servant shall say in his heart, my master deferreth his coming, and shall begin to strike his fellows, and to eate and drinke with the drunken: the Lord of that servant shall come in a day that he knoweth not, and giue him his portion with vnbeleeuers.* O my beloued, wee are those seruants that haue secured our selues from wrath, and thinke still it will not come yet. Looke on our snappers, are they not drunken? looke on our faith, is it not idle? looke on our care, is it not vnprofitable? looke on our liues, and see if we bite not one another; from the Throne to the Foot-stoole none can escape vs. Doe we not abuse the patience of God, which should make vs resolute in repentance, and it maketh vs dissolute in religion? We say with the wicked Priests, *To morrow shall be as to day;* and much more: and with the heathen, *Truly the Lord regardeth not, neither is there knowledge in the most high.* O miserable soules thus plagued, that turne all thinges against themselves! O let nothing delight vs, but the presence of the Lord of Hostes! who is come downe into our land, and waiteth for our repentance: Let vs giue him our sinnes wee haue committed, and our liues wee haue to spend, and our soules we haue to saue, that he may spare our blood, and take our lamentation.

Psal. 10.

16 Again, let vs seeke the Lord while he may be found, and call vpon him while hee is neere at hand, seeing hee dwelleth among vs; and this is the time of long suffering: now let vs runne after him day and night, as *Obadiab* did after *Eliab*, and neuer cease seeking, till wee haue found him. In seeking for the Lord, wee ought to haue a single eye, a simple heart, a cleane hand, and a swift foote, that wee may easily see him, earnestly desire him, speedily runne after him, and reuerently lay hold on him. Alas, alas, wee liue in an age wherein men will not trauaile to finde either God, or grace, except it fall into their mouths: if the Lord lacke but one of his Sheepe, hee neuer ceaseth till he haue found him againe; but wee could abide to want him, if wee might enioy our pleasures all the dayes of our life. Seeke for him in his Temple; goe to him in thy Soule, and pray to him in Heauen: for hee calleth vnto thee, saying; *Open vnto me, for the night hath watered my lockes, &c.* Seeke him as the Lord doth his Sheepe, as the Merchant did his Pearle, as the woman did her grote, as the sicke man doth his Physition, and as the Disciples did Christ. Hee is in thy house, there seeke him; he is in thy Field, there seeke him; he is in thy Closet, there seeke him; and hee is in thy heart, there keepe him. His time is but short; his departure will be sudden; his patience will be wearie, and he will be gone; onely he carrieth a little: therefore if euer, now runne out to follow him.

17 *And repenteth him of the euill.* This is the last argument, whereby the Prophet persuadeth them to repent, because God will repent the euill that he threatened: not that God indeede repenteth, by correcting of himselfe; for that cannot be, seeing all his workes are *Yea and Amen*. He is also vnchangeable, and with him is no shadow of turning: although the world change, and the Heauens waxe olde, as a garment, yet the Lord abideth the same for euer. But this is a phrase according to our capacitie:

X

for

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*Esa. 55. 6.**3. Cor. 1. 20.**Jam. 1. 17.**Psal. 102. 18.*

for when wee change our mindes, wee repent in a sort; so when the Lord seemeth to alter his purpose, he sheweth as if he repented. Why then, some will say, if the Lord alter his purpose, then he changeth; and why did he here tell the people, that all this miserie should come vpon them? And yet if they will, it shall not. Vnto which I answered, that the first purpose of God shall euer stand; for he fore-teeth and decreeth the end: but many times, to trie our faith, and to shew his loue, he propoundeth prophetically, that is, with condition of repentance, the same which he will neuer doe. How then, will you say, shall we know his pleasure? verily, if two things be propounded, the one certaine, the other vncertaine, as here was *Repentance* and *Iudgement*; let vs take the first, and abide the last, that is, let vs embrace that which is certaine, and let the vncertaine goe free: Neither let vs bee lesse carefull to please God, because his iudgements be conditionall, but rather more carefull to performe the condition, least we feele the obligation.

Exech. 33. 11.

18 *God will repent him of the euill*, that is, hee will stay the euill that shall come vpon you. From hence let vs obserue, that the Lord is vnwilling to take vengeance of our sinnes. *As I live, saith the Lord, I will not the death of a sinner*: he willet it not; but hee saith not, *I decree it not*: and if he decree it, I dare not say, he doth it against his will: and if he both will and decree it, I cannot say hee dealeth vniustly; for we may see in the Scriptures, that none can tell the reasons of his will, or the cause of his decree, or excuse the fall of man by the Ordinance of God: This I onely touch by the way; for other haue more effectually laboured therein, to whome I referre you. And in this we may see a notable testimonie of the loue of God, that he will rather silence his Iustice then his Mercie: and although we be at the very brinke of destruction, if we repent, he will repent. If the Lord did take any pleasure in our harmes, why then did hee crucifie his Sonne? sending abroad the Ministers with his Scriptures, and warning vs before hand of our end.

These

These doe shew vs, that he is as vnwilling to punish our faults, as a father is to punish his sonne. All this graunted, let vs not dreame of an immunitie, that we are vterly exempted, and be at libertie to doe whatsoeuer pleaseth vs: for although he be a tender father, yet he is a wise father, and knoweth, that correction is as needefull as instruction. It is no matter to vs if we be condemned either with the will, or without the will of God; for it commeth all to one end, our plagues and paines are neuer the lesse. The reason hereof, because God hath a naturall loue to all his creatures: The workes of his hands are deere vnto him, and for the worke of Creation, hee loueth and spareth them.

Reason.
Psal. 38. 6.

19 By this we may see, If yee turne, all your transgressions shall neuer remoue his fauour from you. What can be more generall, then that all shall be forgotten? or more comfortable, then that not one sinne shall be remembred? and if they be not remembred (saith *Austen*) they are not imputed; and if they be not imputed, they are pardoned. Be not afraid to come to the Lord, for thou seest hee will lay nothing to thy charge; his communing is, for peace, and not for wrath, and his call is more for thy good then for his: be not discomforted, because thou hast a guiltie crying conscience, for thou seest that the Lord is as vnwilling to strike, as thou art to beare. But thou wilt say, that he hath alreadie witnessed thy destruction: yea, but I say, he will repent him of the euill, seeing thou repentest of thy sinnes: His iudgements are conditionall; hee which gaue the word, can recall it; and who can say, hee doth not his word. Feare not, I say, though thou bee as neere to death as *Isaac* was to be sacrificed, for the Lord hath an Angell in Heauen to saue thy life; and the godly shall come out of trouble, but the wicked shall come in his stead.

Vse 1.
Ezech. 33. 12.

20 Seeing the Lord is vnwilling to take vengeance of our sinnes, let vs be as vnwilling to grieue him with our sinnes,

Gen. 34.

sinnes, that so wee may be the children of the most high. For it cannot be, but that hee is mightily grieved when wee fall into new follies, in that hee is enforced to open once againe to vs the wounds of Christ, and let more blood issue forth out of the side of his mercie. *Jacob* was much offended with his two sonnes, *Simon* and *Leui*, when they slew the Sichemites: for (said hee) you haue made my presence to stinke in the sight of this people: much more must the Lord be offended with vs his sonnes, being a more tender father then euer was *Jacob*, when wee grieve him with our sinnes; for wee bring his glorious Name into contempt, and Religion into hatred. Once be thus affected and assured that thou art the childe of God; then take part of the godly Nature; loue all, as he doth; doe good to all, as hee doth; repent of euill, as hee doth; and be as much afraid to sinne, as he is vnwilling to punish thee. He euer thinketh on thee, doe thou so on him; hee euer watcheth for thy sake, doe thou so for his; and he euer worketh for thy profite, doe thou euer liue for his praise: He would forgiue thee, if thou offend; and therefore although thou canst offend, yet doe not: He endureth griefe to saue thy health, and doe thou endure temptation to saue his truth: He could reuenge, yet doth not, that thou mightest learne not to follow what thy heart suggesteth, and thy flesh allureth.

The

The three and twentieth Sermon.

Verf. 14. *Who knoweth, whether he will returne and repent, and leaue a blessing behinde him, euen a meate-offering and a drinke-offering vnto the Lord your God?*

THis Verse containeth another reason, taken from the workes of God, to moue them to repentance; which is this, that God will spare them, and leaue something for his owne seruice, although it be but a little. For I take not this question for a simple affirmation, as in other places; but rather, if it please him, hee may leaue an offering, and for any thing they knew to the contrary, he would. From hence we learne, that God concealeth from vs the issue of our sorrowes, and the end of our liues, that wee may be kept in a continuall practise of repentance; as appeareth by *Dauid*, *Who can tell if God will haue mercie?* Some are desperate in their miseries, because they know not how or by what meanes they shall bee deliuered from it: But good men and good mindes must take another course, seeing they cannot knowe in these things the minde of the Lord: nor, as *Salomon* sayth, who shall be after them; therefore their watch and care ouer their liues must be more continuall. This is a good lesson for vs to marke, because our case is the verie same with the case of the Iewes; wee are threatened as they were, and wee know no more then they did: Let vs therefore watch in repentance, that if our calamitie encrease, wee may be readie for the graue; and if it be reuersed, we may be readie for praise. Art thou desirous to make profit of the thing thou knowest not? then bee repentant; for death and life, ioy and sorrow, paine and ease, riches
and

I

Why we know
not the end of
our sorrowes.
2. Sam. 12. 23.

Reason I.
Rom. 9. 20.

2
Eccl. 7. 2.

Vse 1.

and pouertie, freedome and danger, are both alike to a repentant man.

2 The first reason; because by this means we are taught humilitie, because wee are not able to reason with God, or to pleade against him; for wee are in his hand, as Clay in the hand of the Potter. Where are all our gallant youthes, and lustie-minded persons, whose heads are so full of knowledge, that they are able to teach the Apostles; and no maruell: for it appeareth by their liues, bearing themselves like Gods in the world. But looke on your mindes againe, you shall finde them stuffed with vanitie, and not filled with knowledge: if you know one thing, you are ignorant of a thousand. Therefore let this teach you, that your mindes are carnall, your liues be sensuall, and your soules endangered, except you thinke better of others, and baser of your selues. Learne humilitie of thy selfe; thy bodie is earth, thy glorie is earth, thy brauerie is earth: and no maruell, for Gold is but earth. Why shouldst thou be lifted so high? Canst thou number thy sinnes, or saue thy life? or tell when, or what death shall take thee away? Cast thy minde to the earth, for then it will looke upward; for as yet it looketh downward, and deceiueth it selfe. Another reason; *No man can tell things to come*: no, not so much as the worke of an houre hence: therefore seeing wee are assured of nothing but death, let death be our life; that is, let the death of our sinnes be the life of our soules. But we can neuer slay them: but by repentance; & therefore euery houre of our life to come, calleth for it at our hands: wee know not when, therefore now is the time: wee know not how, therefore this is the meane: we know not where, therefore this is the place. Youth biddeth vs repent; age biddeth vs repent; sicknesse biddeth vs repent; and all that is to come, calleth vs to amendment, because wee know not what is to come.

3 From hence let vs learne to be contented with that ordinarie and certaine knowledge which the Lord hath shewed

shewed vs in his word (I meane) to make vs repentant. *Paul* telleth of himselfe, That hee regarded to know nothing saue Iesus Christ and him crucified, the which hee learned from the Lord himselfe. This was certaine, that Christ was crucified, therefore ought wee to learne the same: This is heauenly; this is comfortable; and this is glorious: heauenly, for God did it; comfortable, for it was for our sinnes; and glorious, for neither man nor Angell could doe the like: and in this short sentence the Apostle hath lapped vp all Religion. Wouldst thou know how to bee saued? looke to the death of Christ. Wouldst thou know how to liue? looke on the Crosse of Christ: and wouldst thou know what to professe? then consider the sorrowes of Christ. This is heauenly wisdom, not knowne of the Angels: this is worthie learning, not knowne to many learned Kings and Princes: and this is true felicitie, not felt of euery one; therefore *Paul* said, I esteeme to know nothing, but Christ and him crucified. It maketh no matter to be ignorant of thy owne death, if thou know the death of Christ: it skilleth not to know what shall bee, if thou know that hee died for thee: if thou know him, his death will mortifie thee; his wounds will wash thee, & his stripes will saue thee. He died, wilt not thou repent? He was condemned, wilt not thou be saued? He was crucified, wilt not thou be sorrowfull? Study not to liue, but to beleeue: care not what shall be after thee in this world, so thou bee assured of the world to come. Thou knowest not what shall be to morrow, therefore repent to day: thou knowest not whether God will hereafter, therefore doe it now; learne this lesson speedily: for as the Israelites could not gather Manna after the sunne was risen; so thou canst not haue repentance after time is ouerpassed.

4 Seeing God concealeth many things from vs, therefore let not vs curiously enquire after secret and hid things, the which fault our Sauour reproboueth in his Disciples: In our times there bee many which busie themselves about

1. Cor. 2.2.

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Act. 1.7.

about idle and vnprofitable questions: as, Whether they shall know one another in the next life? What God did before he made the World? Whether Christ should haue beene borne, if *Adam* had stood in innocencie? And when, or what time of the yeare shall be the later day? of which questions the Schoole-men abound. Againe, there be other that thinke themselues very Christianly busied, if they let alone the studie for knowledge, the practise of Prayer, and the keeping of the morall Law: yea, they are ignorant of the order of saluation: but they turne to and fro, to finde Plat-formes of Gouvernment, to speake against Authoritie, to erect new States, and to pric and enquire into the secret liues and sinnes of men; vnto whome I say with our Sauour, it is not for you to know these things. I might wearie you to tell the conceits of them, which take themselues for wise men, and the dreames of the simpler sort; vnto whome I say, you teach and learne the lighter points of the Law, but Iudgement, and Knowledge, and Sanctification, you let alone. Amend this fault, for it is good to be ignorant of some things: and what the Lord sayth not, beleue not; what is not disclosed, enquire not; what cannot be proued, receiue not; and what the Lord hath silenced, know thou not.

§ *A meate offering.* Wee haue declared in the former Chapter, that there was no sacrifice, but there was a meate and drinke offering annexed vnto it: for as the sacrifice was for God, so was this for man. And herein the Prophet teacheth vs (seeing his desire is not for continuance of plentie, or restitution of abundance; but for a meate-offering and a drinke-offering, which was a small portion of Meale, and Oyle, and Wine vsed in the seruice of God:) that wee must rather impart our goods to the Lords worship, then to the maintenance of our owne liues, as *David* did with the water of Bethleem. I say wee must haue more care to serue God, then to liue at ease; and we must rather want for our selues, then let religion go to the wall. This I may teach, but

All things
must be appli-
ed to Religion.
2. Sam. 23. 16,
17.

but I know there are few that haue any wealth; but had rather depart with their Profession, Church, Temple, Ministerie, Sacrifice, Gospell, and God, then with the *Sarephthian* widow to giue their little to *Elijah*. I know what I speake; I see much taken from the Lord, but little giuen to him. Woe worth these lamentable times! wherein already wife men may see, that if want should encrease, surely the name of God would be forgotten, vnlesse it were to be blasphemed. Doe we not see, that a Feast hath more guests then a Sermon? and a Dinner more eaters then a Church hath hearers? Doe you thinke that they would desire but a meat-offering for the Lords seruice? Nay rather they will weepe, if their bellies be not serued before the Lord: would they, which gaine their meat by the life and sweat of other men, doe as *Dauid* did, offer it to the Lord? no, no: we haue them among vs, which care not what paine and danger, and trouble they procure to other, so themselues may eate the flesh, and drinke the best.

6 The first reason, because it is the Lords portion that is allotted thereto. The Lord, for the rent of all our goods and lands, which we hold of him as our chiefe Lord, hath reserved but two parts, the one for the Church, and the other for the poore; and if we pay not these, we forfeit all, yea, more then all into the hands of his Maiestie. Grudge not therefore at the charges of the Gospell; for thou seest how good thy Farine is, how small thy Rent is, how large thy Lease is, how few are thy Couenants, and how easie to be kept: depart with it willingly, it is the Lords. Shall not the Master be serued before the man? and shall not the Lord be payd? though our cosers say nay. O my brethren, pay him cheerfully, for you are bound by blood: you are in danger to loose all, and that worthily, if you giue not that little. Another reason: because it is better to die in miserie, then to liue in impietie; and therefore it is better to liue godly with want, then wickedly with abundance. *A little thing that the righteous hath, is better then the great riches of the vngodly:* There-

Reason 1.
Num. 18. 8.

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Psal. 37. 16.

Therefore serue the Lord before thy life, and preſerre his worſhip before thy appetite: let not diſtruſt hinder it, the Lord hath ynough for thee: let not pouertie ſtay thee, for thou muſt liue by the word as well as by bread: doe not reſtaine becauſe thou haſt little, for if thou haſt much, he can ſcatter; and hauing little, he can multiplie it: Feare not want in age; doubt not of helpe in ſickneſſe; and deſpaire not of a ſupply, when all is ſpent, as God commaunded thee.

Vſe 1.

7 The fiſt uſe; wee muſt know, that God loueth that moſt deereſly which we offer to him, with the hazard of our owne want: for this cauſe did our Sauour ſo much commend the action of the poore widow, *Luc. 21. 4.* before all the abundant offerings of the wealthie, ſaying, That her two mites were more then all theirs, becauſe ſhee did it of meere loue to the Lord; but the other of ſuperfluitie: and we, if we haue any minde to the like commendation, let vs put on the like affection; although wee labour with our hands, watch aboute our houres, and faſt aboute our ordinarie, to giue the bread of our liues into the Treasurie of the Lord. Neither ought wee to thinke, but that the Lord doth highly accept the willing and rich offerings of the wealthie, eſpecially if they reſerue it from vaine and proud expences. Oh how doth this magnifie Religion, and the profeſſors thereof? vnto the which they are more indebted then to their owne liues: let vs offer this ſacrifice, for the Lord will take any thing at our hand in good part: if it be little, becauſe wee haue but little, hee maketh much thereof; if it be much, becauſe we haue much, he maketh more thereof: then ſay we all, If God doe thus accept, then will wee giue it. Let vs not reaſon with him, as the woman of Samaria did, *Iohn 4.* when he asked for water; but let vs ſpeedily giue him his requeſt, as *Rebecca* did to *Abrahams* ſervant, who asking but a little, yet ſhee gaue him more.

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8 Another uſe; let vs ſerue the Lord before our liues,
for

for else we make our selues gluttons, and feede our bellies : and the Apostle saith of this kinde, 1. Cor. 6. 15. *Meat for the bellic, and the bellic for meate; but God shall destroy both it and them.* Wilt thou spend all on thy belly, and nothing on the Lord? Thinkest thou that thou possessest all for thy selfe, and nothing for the Lord? Doeſt thou so liue to thy meate, and with thy meate, as if thou wert onely borne for it, and that were onely made for thee? then surely take thou heede, for God shall destroy both it and thee. Giue therefore to him, and to his vses in his Church : if thou faile, thy store shall faile; and if thou repent not, thy life shall perish. Who was euer famished for meate, that gaue it to the Lord? Or begged for his bread, which spent it at the Altar? Or was impouerished by maintaining Religion? Surely none: but with them was the saying of *Salomon* performed, *There is that giue, and haue nothing the lesse.* Eate not, I beseech you, your destruction in your meate, and drinke not your damnation in your abundance: if you will saue your life, you shall lose it; but if in this case, for the Lords cause, you will lay downe your life, you shall finde it. If when wee haue but little, wee giue from our selues to the Lord, wee doe as poore *Jacob* did, which sent his store into Egypt with his sonnes, where was more store: but through his little, he gained both his sonnes, he saued his owne life, and sustained all his familie: so let not vs doubt or feare to bestow on the Lord; for looke what wee loose, wee sowe for more encrease; what wee giue, wee shall gaine; and what in pleasure wee dispend, in paine wee shall lament.

The

The foure and twentieth Sermon.

Verf. 15. 16. *Blow the Trumpet in Sion, sanctifie a fast, call a solempne assemblie: gather the people, sanctifie the Congregation, gather the Elders, assemble the children, and those that sucke the breasts: let the Bridegroome goe forth of his chamber, and the Bride out of her Bride-chamber.*

I



F the blowing of the Trumpet we haue spoken in the beginning of this Chapter: so also wee haue handled the proclaiming of a Fast, the calling of an assemblie, both of the People, and of their Elders; all which to stand vpon again, were but needlesse. Therefore wee will to the next wordes, *The young children, and them that sucke the Breasts*: that is, euery one among you, from the least to the most. Some will say vnto mee; What good can the sucking children doe in the Lords seruice? I graunt in sight they cannot: but seeing *Dauid* saith, That the brute beasts doe seeke their meate at God, which they doe not by praying, or speaking; so may *Isa* assigne the young sucking babes to want their meate, that with their mothers they might poure forth most lamentable teares and terrible cries into the eares of the Lord; and for this cause, to encrease mourning, doth the Prophet inuite them to the Fast. From hence wee may obserue, that the wrath of God must be appeased with a generall repentance; Olde men and babes, young men and maidens, rich and poore, Prince and people, must all be humbled at the Lords anger: as we may reade *Ier. 2. 8*. Yea, the very cattell of the *Niniuites* were couered with a mourning weede: wherein wee may see, that it is no maruell if the Lord were so long angrie with

Generall lamentation.

with vs, because we were not generally humbled. If parents haue repented, yet children haue not sorrowed, if children mourne, parents haue beene dissolute, if the old men were humbled, the young men rebelled : Therefore our miserie remaineth, because some remaine obstinate.

2 The reasons: First, because the Lord hath a quarrell against all sexes, ages, degrees, and conditions of men, *The destroyers are come upon all the high places in the wilderness, for the sword of the Lord shall denoue from one end of the land euen to the other, no flesh shall haue peace* : the which ought to be a sufficient cause to haue euerie one to be humbled, and let not one escape. I muse much, that many Christian parents haue so little regard to their children, that they care not with what vanities and toys they delight and allure them, thinking they are not bound to any exercise on Sabbath daies : nor that any oath or foolish talke doth annoy them : But heere we see not onely those which can speake must praetise religion ; but also if they bee able to crie, let them feelee the Lords commandement. Some will thinke that these little children are innocent, and therefore neede no repentance : for it is a common saying, if it goe not well with children, how shall it goe with old men ? meaning that children are without sinne. Vnto which I answer, that they are sinfull by nature, euen the heires of wrath, and if they were not, yet because God requireth it, who dare refuse it ? and the rather because the brute beasts are inuited thereto, which neither can nor euer shall sinne. Another reason, because whosoever doth not thus humble himselfe, shall be iudged of God. We know it an vsuall thing in the word of God, to spare neyther man, woman, nor childe, and to take the sucking babes, and to dash their braines against the wall : If they bee subiect to punishment, why not to Religion ? If to death, why not to the Lords seruice ? Therefore let all bee humbled : children, because they are borne in sinne ; old men, because they are wearie of sinne ; young men, because they liue in sinne ; and

Y

striplings,

Reason. I.

Ier. 12. 13.

Eph. 2. 2.

I. Cor. 11. 31.

Vse 1.
1. Cor. 10. 22

striplings, because they grow in sinne; or else shall euery one die in condemnation.

3 Let vs not therefore prouoke the Lord, but consider how fearfull it is to stirre a Lyon from his denne, or to meete a Beare robbed of her whelpes; or to prouoke a Prince to displeasure; of which it is said, That the anger of the king is the messenger of death: but I say, if the Lord, more fierce then a Lyon, more raging then a Beare, and more powerfull then a Prince, be stirred vp to strike vs; wee can hardly hurt him; he can easily destroy vs; we can hardly moue him, but more hardly pacifie him. See you not that the new borne babes shall repent it, yea, sometime they feele it before they be borne, for they die in their mothers wombe, and are conceiued for punishment rather then for life. Oh thinke vpon it, the blood of the old men, the strength of young men, the beautie of women, and the loue of children, doe not alway moue him, and shall wee then tempt him, to our and others euermourning destruction? In his wrath hee is an vnquenchable fire, an vnreftorable flood, an vnpacifiable ludge, and a destroyer of all that come in his way. But alas, with teares wee may lament to see him prouoked euery day: who is so sicke, that sinneth not against him? who is so weake, that strueth not with him? who is so vnwise, that pleadeth not with him? Looke with teares ouer all sortes of men: the poore despise him; the lame runne from him; the blinde come not at him; the dumbe speake against him, the rich will not feare him, and the dead will not confesse him. By all meanes wee prouoke his wrath, by tempting, by murmuring, by denying, by abusing, and abasing his glorie: We tempt him, in thinking hee will pardon whatsoeuer wee commit; wee murmur, when wee haue not all our desires; we denie him, when we esteeme not his Gospell; we abuse him, vsing our wealth to luxurie, and our meate to gluttonie; and we abase him, when we more feare a mortall mans displeasure, then the wrath of the highest.

4 When we see the Lord being angrie, and so hardly pacified, let vs vse all meanes to please him againe, although it be with the hazard of our owne liues, as *Moses* did, perceiving the Lord to be moued to wrath, he fell downe on his face to entreat him for his people, tarrying with him fortie daies and fortie nights, neither eating nor drinking: yea he desired God to be pacified with his people, although he rased his name out of the booke of life. What could be done with greater zeale, or more earnest affection? the Lord was angry, who could appease him but *Moses*? and how could he be satisfied, but with offering his bodie to death through fasting, and his soule vnto condemnation? Marke it I beseech you, that we all learne with more zeale to entreate the Lord to be turned towards vs. Offer we must our bodies to pining, our members to tortures, our health to sicknesse, our wealth to pouertie, our pleasure to paine, and our life to death, rather then the wrath of God should proceed vpon vs. Oh let vs come vnto the Lord, and offer him his whole man, to satistie his mercies; neither be afraid to doe so, but put it in speedy practise. Come to him, though thou be lame, run to him, though thou be blind, pray to him though thou bee sicke, and trust in him, though thou be poore. Abide not one miserie but all miseries, that thou maist dwell with him: neither care for the rage of man, the want of maintenance, the loue of friends, or the feare of death: for if thou loue these more then him, thou art not worthis of him. It was worthily said by Saint *Austen*, *ubicunque Deus meus ibi me conseruiam*, &c. where soeuer my God is thither will I cast my selfe, if into water, fire, hell, or death, O that I could die to go vnto him.

5 Having willed the sucking babes to come to mourning, he also inuiceth the new married folkes, bridegroomes and brides to leaue of their vsuall dalliance, and come among their neighbors to this sorrowfull banker. From whence we obserue, that we must not in anything, be it neuer so lawfull, hinder true repentance, or the profession of godlinesse.

Dent. 9. 18. 19.

No lawfull action must hinder repentance.

LUC. 14. 21.

For there is nothing more honourable then marriage, more lawfull then a wedding feast, more vsual then pleasant mirth, and more commendable then a ioyfull marriage day : But all these being hindrances vnto repentance, must be laid aside as a mourner doth his daily attire. Wee may read, how they were cursed that came not to the Lords feast, among whom there was one that had married a wife : it shall be no excuse before the Lord, that they did but the course of the world, in vsing these things, it were better for vs to forsake our wiues, then to loose our soules; to renounce our mirth, then to relinquish our liues; to deferre our pleasure, then to depart from the Lord. Let this I beseech you, be your care in the Lord, that you offend him not in the vse of his creatures, neither let those comforts which you receiue in wedlocke, in feasting, in riches, in beautie, and the like, worke your euerlasting discomfort in another world. Liue not in mirth, for then thou canst not repent, reioyce not in youth, for it is but vanitie, distrust thy ioyes, for they are deceitfull, be not alway mourning, for thou canst not be thankfull, be euer repentant, that thou maist be faithfull.

Reason. 1.
1cr. 7. 34.

6 One reason hereof is given by the Lord himselfe, because *a desolation shall come*, and of all reasons there is none more forcible then the rod of vengeance and desolation: so that in this sort might *Ieremie* and *Isaie*, and other the Lordes ministers reason with the world. Lay away your mirth, let not the voyce of musicke, the day of marriage, the meanes of ioyfulness, or the comfort of pleasure, be had, or heard among you, for a desolation shall come: Draw the child from the breast, the elders from their ease, the married from their loue, and the people from their vanitie, for a desolation commeth. Houses shall be desolate without inhabitants, parents shall bee desolate without children, Cities shall be desolate without Citizens, and whole kingdomes shalbe desolate without professors: Therefore put away this ioylike an vnlawfull wife, & come againe to the Lord with much weeping, & reioyce not in thy youth

or thy age, or thy wealth, or thy friends, or thy marriage. Another reason, because by this kinde of mirth we grow to hardnesse of heart, and neglect the wrath of God. It is much that men esteeme not the faire promises, and sweete blessings of God: but yet it is more fearefull when they make light account of his heauie iudgements. Now if you marke who they be that care not for iudgement, you shall see that they are those who eate in abundance, liue in pleasure, enioying wealth and children at their will, and want is not knowne vnto them: who were ouertaken by the flood of *Noah*, but those that eate and dranke, and bought, and sold, and builded, and planted, and married, and gaue in marriage? pleasures neuer so lawfull, may bee out of time, and there is no time for them when the Lord calleth vs to humiliation. Againe, poore people liuing in continuall scarcitie, and content with simple allowance, hauing learned the feare of God, a shower of raine, and a clowdie day humbleth their knees to the earth, and listeth their prayers to heauen.

7 Let vs learne not to reioyce in any vnlawfull manner, all the time that the Church of God is in aduersitie. Good men in captiuitie, commanded by their enemies to sing one of the songs of *Sion*, refused it, because they were in a strange land: and so if we hope for mirth and ioy in another world, let vs refuse it as much as may be in this life present, for we be but strangers and pilgrimes on the earth. And verily, if we consider the matter well, we haue as many causes to lament, old and young, married and vnmarried, as these people had to whom *Isaiah* preached: famine was threatned to them but felt of vs, they were vnder the Babylonian government, and we are subiect to the tyrannie of *Sathan*, they had abused many Benefits and Prophets of God, and so haue we, they had reioyced in many worldly pleasures and wicked pastimes, and so haue wee, they were warned to turne all into lamentation, and so must we be. Therefore if now you looke on the miserie of our time, you shall finde it high

2

*Amos. 6. 1. 5.**Vse. 1.**Psal. 137. 1. 3. 4.*

time for all to be humbled: Let the elders begin, the younger will follow; the little children will crie for companie. Let vs all take vs to the houses of mourning, old men, because they haue seene good daies, young men, because they haue liued ill liues, and children, because they are appointed to fearefull destinies, parents, because they haue begotten sinne, children, because they were borne in sinne; rich men, because they haue gathered much: married folke, because they haue loued too much, and poore men, because these dayes are but the beginning of sorrowes. Death calleth for the old, let them weepe, age calleth for the young, let them be sorrowfull, correction calleth for children, let them crie, warres call for strong men, let them lament, and repentance calleth for all men, therefore let all mourne.

8. But some will say, doe you condemne all mirth that is vsed in our times? and shall we liue, eate, drinke, marrie, and die in continuall sorrow? then can we not account it any benefit to liue in the world. To whom I answered, that this is no where commanded, that men should so liue in continuall sorrow, but rather *Salomon* saith, That it is the onely portion of a man to reioyce in the things that God giueth him: for all men in health shall conceiue a naturall ioy by their eating and drinking, as *Bohaz* and *Salomon* said, That wine maketh glad the heart of man: the which is lawfull for Christians, and necessarie for health. Again, there is another ioy which is spirituall and heauenly, which is called the ioy of the holy Ghost. This maketh all our afflictions seeme light, and little to be regarded, and without this inward ioy, one can hardly be a Christian, the which is neuer lost, though we endure neuer so many torments; yet in repentance it is darkned, and seemeth vtterly gone, howbeit it returneth againe with greater measure as the Sunne rising. But whether naturall ioy be lost in repentance, it is hard to say: for sometime a heart that is humbled hath no more ioy in meate and drinke, then a sicke person, As for carnall

Eccles. 2. 24.

Ruth. 3. 7.

Rom. 14. 17.

Rom. 5. 7.

carnall ioyes which are inuented by iniquitie, practised with greedinesse, and loued with too much affection, they are neyther lawfull or necessarie for a Christian: and whosoever receiueth any comfort by them, hee may iustly suspect that his sorrow was not godly, but some other heauie conceit, which is easily removed by companie or ioy conceived of pleasure.

*Gaudium maius
si pena praecesserit
& quanto
maius fuit periculum
in praelio
tanto maius
gaudium in triumpho.*

The five and twentieth Sermon.

Verf. 17. Let the Priests, the Ministers of the Lord, weep between the Porch and the Altar: and let them say, Spare thy people O Lord, and giue not thine heritage into reproach, that the heathen should rule over them. Wherefore should they say among the people, where is their God?

NOW the Prophet sheweth vnto the Priests how they must behaue themselves, namely that they should weep: and hee telleth them the place, *betwixt the Porch and the Altar*, that is, in the vtter Court where the people waited for the blessing after the Sacrifice. For the people must now bee gathered as wee haue heard, and it was not lawfull for them to come within the precincts of the Priests: wherefore the Priests must come forth to them, and in their place and assembly make their lamentation. By the description of this place for the Priests to weep and pray in: wee may note, that all the publicke exercises of the Ministerie ought to bee done in a place where the people may heare and see them: and for this cause they are commaunded to weep betwixt the Porch and the Altar.

All the exercises of the ministry must be so done as the y may be vnderstood.

2. Cor. 10. 5.

Exod. 34. 33.

Num. 6. 23.

Luke. 1. 21.

Mat. 5. 1.

So we may read did *Iehushaphat*, when he made prayer for the people against the children of *Moab* and *Ammon*. So we read in all the old & new Testament that *Moses* wrought miracles that the people might see them, that hee read the law that the people might heare him. One'sly after hee had bene in the Mount, he vsed to couer his face, because it so shined as they could not behold him that had talked with God face to face. So when the Sacrifices were offered in the Temple, the Priests came out to *blesse the people*. When our Sauour taught his disciples, hee went into a Mount: when he taught the people, he went into a ship distant from the land, that all the people might the better heare and see him. And this is well argued both for the necessitie wherein the people must meete both in peace and persecution, for it is a singular type of the whole Churches vnitie, when the people doe assemble themselves into one place to heare the voice of Christ. And although *Arnobius* defendeth the Christians, that for 300 yeares after Christ they had built no Temples after the fashion of the heathens, because they were in persecution, yet then they met in houses which they sanctified by their diuine actions. Secondly, it is argued by the digaitie of the place so applied and vsed, resembling the old Materiall Tabernacle of *Moses*, wherein Almighty God oftentimes appeared, which for the perpetuitie thereof was made of wood that could not rot. And this betokened the mysticall bodie of Christ consisting of holy soules, and the morall bodie of Christians standing of the vertues and gracious giftes of the holy Ghost, which shall remaine to the worlds end: and as that Materiall Tabernacle was often honoured with the presence and appearing of the diuine maiestie, so are these Tabernacles with the perpetuall and neuer failing sense, vision, and fruition of that infinite greatnesse and eternall goodnesse. It is also lastly argued by the charitie in providing, building, or bestowing these places for holy seruice. Therefore is the Centurion commended for building a Synagogue to the Jewes, & they are renowned in all

florie

storie that haue giuen or builded Churches. I thinke there is not any in their right minde, but they will confesse the necessitie thereof; except those which care not whether they pray for, or against themselves, standing aloofe in the Church as if they were afraid to heare what the Preacher saith. Let men therefore labor not only to pray, but to come with diligence into the Lords house and publique place of prayer, where they must bestow themselves with such care, as they may pray when the pastor prayeth, and heare when the word is preached, that there be not one in a congregation, but hee may depart better instructed and better edified.

2 The first reason: because they can haue no knowledge of that which they heare not and vnderstand not: alas it is a maruell to see, that so many haue so little regard what is prayed or taught in the congregation, especially the poorer sort, who are thrust behind the doores in the greater assemblies; by which it cometh to passe that all that is taught is little regarded, and whatsoever is prayed for is coldly desired: it is your dutie to presse into the midst of the assembly that you may heare and vnderstand the mysteries of saluation: modestie in chusing places is not to be regarded, where danger followeth too much curtesie. Another reason: in a convenient place of hearing our hearts are more touched and awaked by the word: there can be no zeale in them, that cannot heare the voyce of the Preacher, neither any reuerence to Almighty God: and it is much better that they come not at all, or depart out of the Church, then to sit there without obedience to God, attention to the word, or profit to their owne soules. Let vs therefore so sort our selues in the congregation, where our eares may bee beaten with an vnderstanding sound, and our hearts be touched with a heauenly power, that the coales of zeale may be enflamed, and the light of knowledge may be kindled.

3 Therefore let this be the forme of a congregation, that the minister so speake, and the people so heare, that
with

Reason. I.

1. Cor. 14. 25. 26

Ab. 1. 31. 41.

V. c. 1.

Act. 4. 24.

with one soule their prayer may ascend to heauen; and so we may read, that the Apostles with one consent lift vp their voices to God, and the place shooke where they were assembled: one spake and all agreed, their eares were attentive to his words, and all their hearts were lifted vp at once to the Lord, according to the saying of *Leo*: Then is there obtained a plenarie and full remission of finnes when the whole congregation make one confession of finnes, and one prayer for forgiveness. For if Christ be among two or three that are gathered together in his name, how is hee among scores & hundreds? if he heare a few, how shal he not grant the petitions of many, which with the same obedience and obseruance make a most harmonious supplication by the same spirit. The which honourable practise commendeth a congregation, when as they being many, make but one man at prayer, as the wheat-corns being many, make but one loafe at table. Our Sauour hath taught vs, that if two or three shall agree on any thing in earth, the same shall be sealed and confirmed in heauen. Agreement in battell getteth victorie, consent in a common-weale maketh peace, vnitie in musicke maketh harmonie, and the fellowship in prayer conquereth the diuill, getteth peace of conscience, and soundeth sweetly in the eares of God. Therefore if euer thou come into the place of any godly exercise, ioyne thy mouth and eares, and hand, and heart to theirs: when they are humbled, fall thou downe, when they are praying, pray with them, when they are hearing, heare with them; when they are singing, sing with them, and when they are mourning, lament with them: If they ioyne in petition to God, oh account it happines for thee to subscribe thy name, for they are blessed that are ioyned to the fellowship of the Saints.

Act. 16. 15.

4 Another vse: if we must seate our selues in most conuenient place to heare, then let vs also frequent the places of prayer and religion. When the Church was compelled to a riuers side, in steed of a Cathedrall Church, *Lydia* the purple woman resorted thither, & at once she had her hart opened, and conuerted to the Lord: In like manner let vs resort to the

Churches, for at one time or other we may boldly assure our selues, that we shal receiue the pledge of life eternall. But in our daies men are so affected to this doctrine, that the diuel laughs at it, & good men lament it: for either they come not at all, as the guests which were bid to a wedding, or else they come without cōsciēce, as he did without a wedding garmēt or els they are present without attention, as *Emythes* that fell on sleepe at *Pauls* preaching, or else they depart out of our assemblies, as *Iudas* did from *Christ* when he went to betray him. Standing times of praier in the Church, some say are of Popery, & in the house they are of other condemned for puritanisme, so that godly praiers being the sword of the spirit are now growne rustie & dull, that few mens sins, or liues, or hearts are parted there with. But my deere brethren, come to the times of praier, and bind your selues not only publikely, but also priuately with seuerer vows, & pay them to the Lord: for so shall the fire of the spirite be kindled in you, the holy Ghost shall raigne in you, the Saints shalbe cōforted by you, and you shall trie that all things are possible to a Christian.

5 Another note that commeth of these words by the Lords prescription that the *Priests should weepe betwixt the Porch and Altar*, is this that the Priests and Preachers must descend and yeeld to the people in those things which concerne the benefit of their soules. For the Priests place was about the altar within the temple, where the people were not to meddle. How then shal there be a conformity in this lamentation betwixt priest & people? seeing the people might not approach to the Priest, therfore the Priest must come out to the people. Thus *Paul* & *Cephas*, and *Christ* is yours that you may be of God. Whatsoeuer thing is needfull for the peoples instruction, in that thing must the spiritual man yeeld to the capacitie, & necessitie of his hearer: for *secundū capacitatem auditorū formetur sermo doctorū*, after the capacity of the hearer must the Preacher frame his Sermon. Who putteth the brest to the infants mouth, but the nurse or mother? for els the child would pine away & die: and who is such a mother

or

or nurse of the Lords children, as is the Pastour or Preacher, who doth therefore sit downe and take the people into his armes, submitting the height of his learning and calling to the lowlinesse and necessitie of the poore man or people to be instructed, euen as the tender nurse doth to her infant. When (saith *Chrysostome*) you see the master of great learning to aske his young scholler where such and such a letter is, thinke not that he is ignorant, but onely stoopeth to the necessitie of his scholler, and for his sake he disdaineth not to flammer, to talke rudely and vnskilfully, as if hee had no learning: euen so must the kinde and louing Pastor lay aside his owne estimation, and come from the Altar to the Porch to teach the people. He followeth his flocke as the fish follow the water, and they him as the Bees doe their Captaine and Leader: whatsoeuer is in him is a voice which craueth eares, and runneth to hearers. Hee teacheth them, not they him, euen as *Jacob* made his flocke spotted, but his spotted flocke did not alter him. The good shepheard forsaketh his bed to attend his sheepe: from hence came the fable of *Endymion*, who was a shepheard, and for watching his flocke by night is fained to bee beloued of the Moone: euen so the Church loueth such Pastors as follow their flocke, and forsake them not in the night of sorrow and lamentation, but come from the Altar to the Porch, from their high honour to meane places, to condole with them that haue cause of miserie. They loue nor diuision like *Salomons* harlot, but like the true mother of the childe, they claime their flockes before Kings, Princes, and either craue all or none. Their first voice is low for the helpe of them that be sicke in infirmitie, their second voice is high and loud for them that haue deate eares in sinne, their third voice is sweete, binding vp broken hearts that are ready to die with the sweete promises of Iesus Christ.

I

6 *Spare thy people.* Now we are to come to the praier which the Prophet teacheth the Priests to make for the people, wich is thus much in effect: Wee haue no refuge,
but

but to flie to thee O Lord, we are guiltie of the punishment but yet thou maist stay thy hand, and spare our liues. Giue vs not ouer, we pray thee, that our enemies reioyce not ouer vs, and blaspheme thy blessed name, we are the fields of thine owne inheritance, reuenge our cause from the hands of strangers, oh spare vs that we may serue thee. First out of the beginning of this prayer we may note, that petitioners, and those which are suiters to the throne of grace, must alway pleade guiltie in the presence of God. The example of the Publican proueth this, that the Lord loueth vs better when we tell him of our follies, then when we shew him our vertues. The Lord which will seldome helpe, till there bee no helpe but in his mercie, biddeth vs alway to condemne our selues, so that when we thinke most basely of our natures, and speake most vilely (yet truly) of our liues, and confesse most bitterly against our selues, then are wee most nigh to the end of our prayers. For this cause let vs meditate before prayer, that we may sufficiently waigh our miseries, and more lamentably bewaile our wants, and more ardently pray for his mercie, that we may more comfortably enioy his fauour.

7 The reasons hereof: because there is not one man liuing that can be iustified before God, but every man is an vnprofitable seruante: for which cause wee must alway accuse our sinnes, and call for pardon at the Lords hand. This reason being knowne of the baser and wickedder sort, they imagine that they haue gained a sufficient charter to continue in their euill: why (say they) the most righteous are guiltie in the Lords sight; and what are we more? Doe what we can, yet we shall sinne; and we can but craue pardon of him for many as well as for few: but this is a wicked and an accursed reason. For although the best fall into many enormities, yet ought not you to sinne, good men fall into sinne, but you dwell in sinne: they are sory for them, but you delight in them. *Dauid* sinned: was therefore *Absolon* or *Achitophel* unpunished? because *Peter* denied his matter, might

Luc. 18.13.13.
Our prayers
must begin
with confessio.

Reason. 1.

Psal. 143.1.2.

Luc. 18. 14.

Vse. 1.

Iudg. 10. 3. 10
13.

might therefore *Indas* betray him? or because one man falleth into debt by sicknesses, may you therefore fall into debt through riot? if a sound body do now & then fall into sickness, then he which hath a crazie body had need to looke to himself: so if men of sound soules do fall into euils, you which haue sicke soules must be much more carefull of your health. Another reason our Sauiour giueth, for the Lord resisteth the proud & giueth grace to the humble & meeke, therefore ought we to increase in the numbring of our sins, that the Lord may aduāce vs to the beholding of his mercy: let vs be assured, if we pray without sorrow, we do but mock the Lord; but if we sorrow with earnest praier, we prepare many ioies for our soules.

8 First, let vs learne that our prayers must be ardent, and continuall in the eares of the Lord, as the Israelites were, for as we haue a continuall occasion of sinning, so we must take a continuall occasion of praying. Who is hee that hath bene but a little while in the practise of Christianitie, and hath not learned this lesson, *My sinnes are euer in my sight, too heauie a burthen for me to beare*? therefore as hee which is vexed with a continual want, labourerth in a continual work; and he which hath a continuall sickness, turneth on euerie side to finde ease: so must we which are euermore oppressed with sinne, be euermore praying for helpe. As the greatest burthens make the Porters sweat the greatest drops, so will our sinnes if we feele them, make vs sweat drops of blood to be releas'd of them: therefore pray till thou be heard, and take for thy example the poore widow, which would neuer giue ouer till the Iudge had righted her cause; neyther doe thou cease to pray till thy soule doe cease to sinne. Many pray through want, but not with want, and for grace, but not with grace; they are cold and not continuall in their suites. Who is so hard harted, seeing a poore man with as many sores as his bodie can beare, running after him a mile or twaine, and begging but a pennie, that could denie him? In like manner if we shew all our sores and sinnes and miseries vnto the Lord continually, that when our voice is weary, our hearts

hearts may speake, & when our harts are sleepe, our wounds may cry for mercie; so that we may neither eate nor sleepe till we know our sinnes be pardoned.

9 Let vs neuer be afraid to come to the Lord, notwithstanding we find our selues neuer so sinful, although we be neuer so poore in spirit, yet let vs know that ours is the kingdom of heaven. So that if thou reason with the diuel himself, who wil (if it be possible) deceiue thy soule, telling thee that thou art more vile then others, and therefore it is but folly for thee to call on God for mercy, yet say to thy soule, that the Lord neuer despiseth the sighings of the poore: although I haue sinned, yet I haue sorrowed, although I haue neglected grace, yet with the Lord there is more grace, bee it that I haue no goodnes in me, the more need haue I to go to God the author of goodnes. Men seeke not to the Physition in health, but in sicknes, & the more desperate is their disease, the more speedily they sollicite him, and a good Physition commeth quickly: so I want the health of my soule, & I see death standing at the dore, & knocking for me, therefore my praier shall go to the Lord my Physition, and I know that he will speedily come vnto me. He abhorreth not my weaknesse, he hateth not my person, he willet not my destruction, and therefore will I pray for saluation: I am exceeding base, but he will bend to me, I am very poore, but he will giue me the riches of the spirit, I am a sinner, & he a Saviour, why should I not go vnto him, and fall downe low vpon his footstoole? for he neuer despiseth the sighing of the contrite.

10 *Giue not thine heritage,* That is, the people whom thou didst take vnto thy selfe aboue all nations of the world: and from hence we may obserue as in a singular metaphor, how deere the Church is vnto God, euen as deere as any mans inheritance is to himself: for indeed an inheritance doth very fitly resemble & shadow out vnto vs the nature & condition of the Church. First, because it is not worth any thing, except a man do plant & sow the same, & so is it in the church, wherein if the Lord plow not and sow not, there can no good thing grow

Psal. 9. 910

Deut. 4. 20.

Heb. 6. 8.

Reason. 1.
Esay. 19. 25.

2
Deut. 19. 2.

grow therein. Againe, an inheritance is sometimes sold away for barrennesse therof: so when the Church groweth secure, & bringeth not forth good fruits, the Lord giueth it ouer for a season to be spoiled by strangers. Againe, if an inheritance will no way be amended, then is it accursed & burned: so if no meanes will reclaim the world from their wicked life, then he accurseth them, and giueth them ouer to the fire of hell. Also as a man taketh singular comfort in his inheritance, so the Lord doth in his Church: and as a man hedgeth and encloseth his inheritance, to keep it from being wasted, euen so the Lord hath set a brazen wal about his Church, the which al the diuels in hell shal neuer be able to ouerthrow, but men and Angels shal fight for their safeguard, and maugre sin and hell they shal endure as the earth doth, euen for euer & euer.

II The first reason: because he might poure out his blessing on it, for he hauing many most excellent benefits in store hath made choise of his Church to poure forth all that hee hath therupon: for whether we consider the blessings of this life, or the benefits of the life to come, they are all ordained for the good of thē that be godly. He is wise to instruct vs, he is mightie to defend vs, he is liberall to maintaine vs, and he is mercifull to receiue vs: for our sakes were the heauens created, the earth established, the waters remoued, and the fruits appointed: for our sakes were the Angels condemned, the son of God crucified, & the age and years of the world is appointed. Another reason, because we should be holy vnto him. Of all the creatures of this world, there is none that can be holy vnto the Lord saue onely mankind, for they are the image of God: and if the land whereupon *Moses* stood was holy, much more is the land of our hearts holy, wherupon the Lord himselfe standeth, for he reigneth in vs. And this is the cause why the Lord hath made vs his inheritance, that wee should serue him in holines and righteousnes all the daies of our life: for the heauens are holy, whither we are going: the Angels are holy, with whom we shall dwell: the Church is holy, wherein we liue, and therefore we must be holy, or else we are accursed.

12 Seeing we are the inheritance of God purchased by his sonne, then let not any of vs liue to our selues, but to him that redeemed vs: how many waies might I vrge this doctrine? that as the earth beareth not fruit for her selfe, but for vs; so should not we eate the fruits of our own labours, but offer them to the Lord. Our hearts are the grounds; our bodies, are the hedges; God his Lawe, is the plough; the worde is the seede; and himselfe, is the husbandman: Oh, let vs not be ploughed and planted in vaine; let vs not frustrate the Lords expectation, and our soules saluation. If we were but seruants, yet we ought to worke for our hire; but being his inheritance wee must liue and die day and night, to beare him fruit, we cannot put him away, but he may put vs away: our fruits doe not profit him, and yet the want of them will curse vs. Let vs not be for the weedes of sinne, nor for pleasures to feede on, as bullockes doe on pasture-land: but let vs be his garden of sweet flowers; his vineyard of fruitfull grapes; his field of fine planted wheate; and his possession, for an euerlasting inheritance. Let our words, be as gracious fruit; let our religion, bee as precious Pearle; let our loue, be as rockes of golde; and let our bodies, bee as fruitfull garners; let vs bring him all for first fruits & tenths, and offerings, and sacrifices, that wee may bee his blessed land vnto the worlds end.

13 Another vse; seeing we are the Lords inheritance, we may see that the Lord will be very hardly driuen to forsake vs, for he gaue a law, that none should sell away their inheritance, but at the end of fiftie yeares, euery one should returne thereunto. So that, if the Lord shall giue ouer his inheritance as he did Israel, the case is very desperate, but not perpetuall. A man that hath many barren fieldes doth not presently sell them away; no more the Lord, which hath many barren soules in the compasse of his church, doth presently forsake them: but rather dresseth them by the ministerie of the word, that they may bee made fruitfull. Oh, heare this you that are in the Lords sold; although he beare for a season

Vse 1.

2. Cor. 5. 15.

Numb. 37.

Hos. 5. 15.

season with your barren hearts, and suffer you many yeares to lye in rest, thinking at the last you will bring him some profit: bring it forth with speed, or else know that the Lord which redeemed you from hell, will once againe commit and bequeath you to condemnation as the fruitlesse fig-tree was. Thinke not your selues happy that you live so long before you be called to beare; for verily, long agoe were you appointed and called to yeeld him his harvest. If therefore you will not strive to yeelde it, thinke that GOD will reape where he did not sowe, and gather where he did not sende, and he will tarrie no time; for the figge-tree bore no fruit because the time of fruits was not come, yet was it reprobated: So if God come to thee, although thou neuer were able to yeeld him any commoditie; yet hee will regard himselfe and not thee, his expectation and not thine, his glory and not thy welfare; for hee which is hardly prouoked, is more hardly pacified, neither sparing in his rage, man, woman, beast, or angell.

14 *That the Heathen.* These wordes containe another ground of their prayer, wherein they desire that the Lord would spare them, least that by reason of famine they should bee driven to the Lordes enemies for succour: or else, they feared that when their scarcitie should be noised abroad, the heathen would come and conquer them. From hence wee may obserue, that there is not any thing more odious to godly mindes, then that the heathen, idolatrous men without religion, should rule ouer them. As it is ynnaturall and dangerous, that men should be ruled by beasts; sheepe by wolues; and little birdes by the great hauke; euerie minute threatening to teare them in peeces: so is it when good men are driven through want or warre, or loue or feare of life, to seeke harbour among the enemies of God. Well they know that their libertie is worse then imprisonment, and that the highest place of dignitie among the wicked, is inferiour to the lowest in the Church of God, as *Danid* said: *I had rather keepe a doore in the house of God; then*

Nothing more
griuous to
good men then
the regimēt
of the euill.
Psal. 74. 4. 5.

to dwell in the tents of wickednes. What pleasure haue wee of sight living in darknes? or of health living in imprisonment; or of strength living in bondage; or of meate living in sickness? and no more shall we haue of all worldly things, when we are in the land of heathens.

15 The first reason : because in the dominion of the wicked there is no conscience of blood, or care of equitie, They turne their subiects to slauerie, their widdowes to destruction, their children to beggery, and they send heapes of dead carcases at one time to the graue; they care not for religion, neither respect the king of heauen & earth: Although the streetes flow with blood, and the liuing be not sufficient to bury the dead; yet if they may raigne they care not: Life, and liuing, and honestie is nothing worth among them : They deny God, persecute his church, and burne his worde most wickedly ; they regard not old men, ravish women, and murder children villanously: They take away houses, lands, rents, goods, patrimonies, and wiues from them that possesse them : and therefore there is no greater crosse then to liue vnder the gouernment of a heathen. Another reason; because their wickednesse shall bee a continuall heart-burning vnto them. Their eares shall heare their blasphemies ; their eyes shall see their Idolatrie; and their liues shall feele their treacheries. All things shall bee lawfull among them saue goodnes, for nothing is lawfull that tendeth to godlines. Oh, how will this grieue a godly soule ! to heare his Sauour reuiled, true religion slandered, the godly to be hated, the world to be loued, the diuell to be worshipped, and heauen to be neglected. He must not speake for feare of death ; hee must not pray but in secret; he shall not dare to disclose himselfe; he shall finde no neighbours, nor friends, nor followers, nor comfort among them.

16 The first vse ; I et vs therefore forsake the fellowship of vnbelieuers, whose presence is damnable ; whose liues are abominable; whose profession is execrable; and whose ende is condemnation : of these the world is filled, and

Reason 1.

Ezech. 22. 27.

2

2. Pet. 2. 7.
Psal. 120. 5.

Vse 1.

Esay 52. 12.

yet we must auoide them. Let vs not bee defiled with their finnes, nor corrupted with their manners, nor allured with their pleasures, but goe out from the middest of them: They are hated of God, possessed of diuels, bewitched with vanities, and professed miscreants. How shall we loue God, and dwell among them? but either the anger of God, or the loue of the world, or the baite of lusts, or the enchantments of vanities will draw vs away. Oh, let vs take our selues to desolate places, and rather dwell with the brute beasts then with these godlesse persons: we cannot trust them; wee may not liue with them; we must flie from them, or else be condemned among them: therefore put them from your houses, and from your tables, and from your conference, and from your friendship. I know you would be ashamed to be seene daily conuersing with an open and shamelesse harlot: therefore much more bee ashamed and forsake their company, whose liues are like beasts; whose hearts are like heathens; whose faces are like harlots; and whose actions proceed of euill. I tell you, their waies doe leade vnto death, and their lodgings are chambers of hell.

17 *Where is now their God?* That is, either they are not the Lords people that are thus afflicted, or else their God is no God that cannot deliver them. From hence wee may gather, that it is the propertie of wicked men, if they get aduantage against a professor of Religion, then presently they turne it against God himselfe, and fall to reuiling his glorious maiestie. So in our times, if any haue any small profession of religion, and doe fall into the hands of the world, then presently they scoffe, and scorne, and laugh, and deride Christ, the Gospell, religion, and all the followers thereof: If they happen to be poore, why? will an Atheist say, canst thou not get thy liuing by hearing of Sermons? If they bee rich men, their faults shall be aggravated. The reason hereof is, because they might be knowne to bee not so much enemies to the godly, as to God himselfe; like the Iewes that crucified Christ. Let vs rather lament them that fall into
their

Psal. 74. 10.

Reason.

Math. 27.

their enemies hands, then reioice at their sinnes and overthrowes; and let vs knowe that the Lord will surely take their cause into his owne hand, and severely punish such intollerable blasphemy as he did in *Rabsakeb*, and the King of Syria, although their words be great, their pride bee infinite, their power glorious, their mindes ambitious, and their crueltie extreme; yet will, and shall the Lord defend his name and truth, and children from all their blasphemies; and this shall bee a cause of their more speedie destruction.

E/2937.

The six and twentieth Sermon.

Verse 18. *Then will the Lord bee zealous ouer his people, and spare his land,*

NOW at the length by the mercifull assistance of the Almightye, are wee come to the last part of this prophesie, wherein, as in the former wee haue heard the wonderfull troubles vpon the afflicted Iewes; so now wee shall heare, (the same spirit assisting vs,) the singular comforts and promises which the Prophet maketh vnto them, vnto the end of this prophesie. These comforts are either the restitution of their owne abundance, in this whole chapter following: or the promise for the overthrow of their enemies in the last chapter: vnto themselves in this chapter bee promifeth worldly benefits, vnto the 27. vers. and spirituall benefits or graces from the 27. to the end. The worldly blessings are of two sorts: First, that he will spare them from farther vengeance, vers. 18. Secondly, that he will heape on them many benefits. In this vers. he promifeth to bee *zealous ouer his land and spare his people*. Meaning that hee will watch ouer them with a reuenging

NUM. 15. 13.

Repentance
maketh vs fit
for all benefits.

Job 11. 14-15.

Reason 1.

hand, to annoy and destroy all those that rise against them: For iealousie signifieth an inordinate loue, tending to reuenge.

2 In this Verse considering the order which the Prophet maketh in that hee first exhorteth them to repentance and to prayer, and so presently descendeth to these sweete promises following: wee may obserue that so soone as a man hath repented, so soone is hee capable of the tender mercies of God. All this while wee haue heard of no mercie but iudgements, threatening and thundering most fearefull wrath: but now at length after some worthy exhortations to repentance, cometh this cheerefull promise of mercie, to tell vs that wee can no sooner repent on earth, but the Lord will seal our remission in heauen. *Naamans* seruant told him that the Prophet bad him an easie thing, when he said, goe wash and bee cleane; and therefore if hee would not wash he should not be cleane: so is it but a short commandement that wee should be repentant, and then be saued; therefore if men will not repent, it is no pittie if they bee not saued. Oh, I would to God that they might goe out of this life as free from sinne, as *Naaman* went out of *Israell* free from leprosie: but if the promises of God cannot be had without repentance, no more then a cable roape can goe through the eye of a needle, except it be spun as fine as any thread; then are they like to lie on the Lords own hand, for there are but fewe that will buy them so deerely: rather had they passe a short life without promises, in the possession of vanities, then leade a sorrowfull life in the fruition of godlines; so that the contrarie shall be said to them, that heere the Prophet speaketh: *God will neuer be iealous ouer them and spare their soules.*

3 The first reason: because in repentance wee mitigate the intollerable wrath of God: that thing which the euellasting paines of hell cannot performe, may be redressed by the sorrowes of our hearts, and the teares of our liues: for no blood, no money, no riches, no torments, nor any friends can appease

appease the Lords wrath; but a sorrowfull perplexed spirit can doe away all. For as the ground is fit for the seed when it is ploughed; so a heart is fit for the Lord when it is broken. By this we may see what the folly of wicked men is: for if by repentance good men escape damnation; then without repentance euill men shall possesse damnation. Tell mee, haddest thou leiser bee drunke one meale, and then fast for euer after; or fast at one meale, and then eat for all thy life following? Canst thou not abide two or three blowes with a rod, to auoide ten thousand with a iron scourge? or wvere thou not better haue thy nailes pared, then suffer thy fingers to be cut off; and rather suffer a little blood to be taken from thee, then let all thy life bee lost? so endure here mourning for an hower, rather then in hell for euer; and abide heere the chastisement of God his worde, rather then in hell the punishment of diuels: let thy life loose all her ioy, rather then thy soule should loose her saluation.

4 Another reason: because it worketh or bringeth life eternall, now life eternall is all in all: he that can haue this, what matter is it? though his life be poore; his bodie bee starued; his name be odious; his miseries bee tedious; his libertie be closed vp in irons; his health be layed vp in sicknesse; and his friends be turned into mortall foes: what are all these, if a man be assured of heauen? surely lighter, then feathers; easier, then soft beds; and welcomer, then a long life. Nay rather, what are all things without life eternall; great liuings, daintie fare, many friends, obedient seruants, goodly houses, easie dayes, soft beds, and long life, but as the pleasant sting of a serpent? which a while doth so tickle the veines and sinewes of the bodie, that it delighteth every member; but in the end it swelleth the bodie, poisoneth the blood, breaketh the veines, & destroyeth the life: so are the goods of this life without the goods of the world to come.

5 Let vs therefore make this vse thereof, that if it be but to dwell in our land, let vs be repentant, *God will not spare our land till we haue repented.* Oh, how fearfull is it to think that

2
Aⁿ. 11. 28.

V^{er}. 1.
1er. 25. 5.

we should beg in Italy, or Spaine, or France, when wee may enjoy our reuenewes in England? Let vs weep at home, that wee lament not in other lands: let vs sorrow in our houses, that we complaine not in forreine prisons. Now would the Lord feede vs with the finest flower, the sweetest hony, the fattest oxen, & the best lambes in the flocke: Oh, why should we abuse all these? to be carried where we shall want all sustenance for life. Some men hold their lands by suite of lawe and continuall danger: let vs bestow as much for repentance to hold ours, as they doe to defend theirs. Let vs repent for our selues, for our possessions, for our wiuers & children, and for our bodies and soules, or else all will be taken from vs.

2
Zech. 1. 3.

6 Another vse. God will neuer withdraw his mercy from a repentant man, & this was it that our Saviour meant when he said, that all things are possible to him that beleueth; namely, that he should begin, continue, and end well: Feare not the assistance of God in any trouble, or triall, or death, or affliction, if thou haue repented; for thou shalt hold out to the end. Repentance made *Abraham* to trauell longer and bee well contented: it made the Israelites to waite for Christ, and it encouraged the Martyrs to die for Christ: therefore if thou haue repented, thou maist boldly assure thy self, that thou shalt haue patience in euery trouble, and zeale in all thy life, and comfort in any distresse, and abilitie for euery temptation, with power to abide death, and glorie to reward thy soule: For although thou maist slip after thou hast repented, yet thou canst not finally perishe; for all the sinnes done after thy conversion, shall bee euerlastingly silenced.

Rom. 10. 32.

1/ay 65. 7.

3

7 I might also note out of this verse, that God is more ready and willing to pardon vs, then wee are to aske pardon, and therefore if wee aske not, he will not onely be reuenged for our sinnes, but also vpon vs for the sinnes of our fathers. *Your iniquities and the iniquities of your fathers shall be together* (saith the Lord.) Again, let vs vpon this ground be bold to pray in hope and assurance: for as God opened the
iron

iron gates for *Peter* to come forth out of Prison; so hath he opened the gates of Heauen, that our prayers without all let may come before him. I might also obserue in this verse that GOD doth sometime cast off his owne people for a season, that he may for euer cast off the wicked, as a ieaious husband putteth off his wife, that hee may for euer beware of his enemies; for a friend cannot bee hid in prosperitie, nor an enemy in aduersitie. The reasons because the wicked blaspheme the iust, againe or else wee should thinke that the wicked were happie, therefore when once good men beginne to crie, then shall wicked men beginne to fall, and wee may boldly desire of GOD to turne his wrath from vs to them, that his enemies may feelee his heauie hand.

8 *Yeathe Lord will answer and say vnto his people, Behold, I will send you corne, and wine, and oyle, and you shall bee satisfied therewith; and I will no more make you a reproch among the Heathen.* In this verse and so forward to the 27. the Prophet doth declare the speciall worldly benefits, which God would giue to his people vpon their repentance: the first, that he will heare their prayer, verse 19. and hertin hee promisseth, first, to answer them by word; secondly, to ease them. In this that the Lord saith hee will answer them: we may note that God hath euermore a regard to the prayers of the penitent, howsoeuer he shutteth his eares against sinners, accounting of their prayers and teares as of abhominations; yet he maketh great reckoning of their desires that are in league with him. The faithfull are as deere to the LORD as *Esther* was to *Affuerus*, or *Herodias* daughter to *Herod*, who promised but one halfe of their Kingdome, vnto them; but the LORD hath freely promised a whole Kingdome, if wee will desire the same. This much mightily stirre vs vp to prayer; for if the Lord regard vs when we pray, to blesse vs; then will he regard vs when wee pray not, to curse vs. Who liueth in the World, but he hath need of many things? if hee haue need, he is blinde, if hee see it not; if he see it, he is wil-

full

Ezech. 1. 15.

Jer. 30. 17.
Psal. 37. 1. 2. 3.

Isa. 35. 4.

Jsa. 51. 22. 23.

Verse 19.

Iob. 9. 31.

God euer
heard good
mens prayers.

Reason 1.
Psal. 79. 8.

Isa. 33. 6.

Vse 1.
Ier. 39. 12.

2
All abundance
to religion.

full if he aske not; if he aske, hee is vnfaithfull, if hee hope not to receiue,

9 The reasons: first, because penitent men haue felt pouer-
tie, that is, they haue beene cast downe enough, and there-
fore they shall bee raised vp againe. Againe, they delight in
GOD, and therefore will GOD delight in them, for it
cannot bee that GOD should loue that man or that soule,
that hath no delight in his Maiestie. Therefore hereby shall
men trie whether they be repentant, if so bee the meditation
of GOD and his mercie, and their calling, and holinesse,
and his word, bee sweete and pleasant in their mindes and
mouthes. First, as we tender our owne liues and welfare, so
let vs pray vnto the Lord, for wee haue great need to looke
to our selues in this distressed Estate of the World; and for
so much as onely the Lord is our keeper, how shall wee
commend our liues vnto him but by prayer. Pray alway my
deere brethren, as diligently as you labour; as steruently as
you thirst; as ordinarily as you eate; and as ioyfully as you
 sleepe: pray I say, as a woman doth in trauell; as a sicke
man doth in his fits; as the Marriners doe in a storme; and as
a condemned man at the place of execution. On what
would you not doe, that you might liue? and therefore what
ought you not to doe, that you might pray? Vnto prayer
there must be no comparifon in worldly thinges; all earth-
ly thinges must giue place as wee see, in *Daniel*; sleepe must
be put off, as we see in Christ; and ease must bee banished, as
wee see in *Danid*: and the Apostle willeth for prayers sake,
that married folkes become strangers one to another: and
therefore so let vs doe for prayer as we doe for meate; for we
 neuer cease from hunger till wee bee satisfied: so let vs neuer
 cease from prayer till we be glorified.

10 Secondly in this *verse* when he promisseth *Cornes*, and
Wine, and *Oyle*: we may obserue, that all abundance accom-
panieth and as it were waiteth vpon religion. So long as the
Word raigneth, the Church standeth, and the Gospell is o-
beyed: so long wee neede not feare, for our fieldes shall a-
bound

bound with corne, and our Land shall bow with plentie. We haue had best experience of this thing in England; for euer since the Gospell had any footing among vs, and was publickly preached, and generally professed, wee were neuer in any generall distresse: but wee haue forgotten all sorrow; and I would God we had not forgotten our peace and plentie-giuer. But since wee beganne to bee wearie of the truth, that Diuines fell to wrangling, professors to carnalitie, and Hypocrites into Atheisme; since that time we haue felt some want of corne, and some terrour of warre. Oh, that wee could so continue in profession, that wee might dwell in the L O R D S fauour: so should we be euer fed with the finest wheate, clothed with the warmest Wooll, and defended by the greatest Angels: but seeing wee begin to be wearie of our Religion, G O D beginneth to bee wearie of his liberalitie: so that I verily feare till we haue all repented, our corne and plentie shall not bee restored.

11 The reasons; First, because by such abundance the Lord breaketh in peeces the fierie violence of wicked men, for they accuse Religion for a base and poore profession: and therefore after a calamitie G O D giueth to his Church greatest plentie; as after a long raine, the Sun shineth brightest. Another reason; because by such plentie God cureth and healeth the miserie of his people, which being fearefully afflicted through famine, are againe most ioyfully comforted through plentie: so that abundance is like a medicine or plaister, which with good aduise healeth and cureth; but through abuse corrupteth and maketh the wound more incurable.

12 First, then let vs desire the Spirit of God to bee powred on vs, and then shall the Wildernesse become fruitfull, and the barren Earth be amended, The same spirit that maketh good hearts, maketh glad fields, that which giueth store of righteousness, giueth store of food and corne: And thus G O D giueth vnder one request two benefits. For when wee

Psal. 81. 16.

Reason 1.

Psal. 37. 17.

Isay 30. 28.

Vse 1.

Isay 32. 15.

1st. 9. 12. 13.

we aske for grace, hee giueth more also, as *Salomon* asking for wisdome, obtained wisdome and riches: or as *Ruth* desiring to glean after the reapers; *Boaz* gaue her leaue to gather among the sheaues; and at length made her Ladie and Mistresse of all hee had. Seeke therefore the Kingdom of God, and the righteousnesse thereof, and all other thiages, as godly children, obedient Families, plentie of victuals, peace of life, length of dayes, and glorie euerlasting shall bee heaped on thee. Againc, if abundance follow the profession of Religion, then it is manifest, that when plentie faileth, Religion also faileth, For as there can be no preaching when there is no Minister, so there can be no plentie when there is no professing. Oh, this cutteth our Nation to the quicke, for the Lord by this dearth, doth smouch to our faces, that there is among vs as great decay of his Church, as of corne, and the seed of the Word hath beene as much choaked and drowned in the hearts of men, as the seede of the Earth hath beene choaked and drowned in the fieldes of men: and what remaineth? but as the Prophet saith, that the LORD seede vs with wormewood, and giue vs the bitternesse of gall to drinke. I feare greatly, if our miserie continue, our Religion will be cleane abolished; and if our want be now redressed; wee shall bee shortly cast into a bed of comfortlesse troubles; for as yet I cannot see any generall or continuall repentance in lamentation.

Job. 5. 21.

Reason 1.
Prouer. 28. 21.

13 Thirdly, when the Lord promiseth them to deliuer them from the reproch of the Heathen: wee may note, that it is a great blessing of God to be deliuered from slander. To liue without slander it is impossible, except wee could liue without sinne: And therefore if at any time thou bee suspected and defamed, pray vnto the Lord to bee deliuered from it. The reasons: First, because life and death are in the power of the tongue, So then who can continue life, or bring death but GOD alone? Secondly, slanderous tongues doe hate them that are in affliction: that is, they

they will then more grieue them and belie them, because they thinke then will euery body belecue them. Marke this thing well, and you shall see that it is the common practise of this age. Let vs not open our eares to euerie tale, or take heede, or aske what other men say of vs, for that will hurt vs. And let vs refraine our tongues from flander, or else we haue no Religion.

Eccle. 7. 23.
Iam. 1. 26.

The seuen and twentieth Sermon.

Verse 20. *But I will remooue farre off from you the Northren Armie, and I will driue him into a Land barren and desolate, with his face toward the East-Sea, and his end to the vmoost Sea: and his stinke shall come vp, and his corruption shall ascend because he hath exalted himselfe to doe this,*



After the promise of plentie, followeth the remouing away of the Northren Armie, which are the Locusts, Palmers, and the other noisome beastes, who came by a Northren Winde, and therefore are called the Northren Armie, whome hee will driue away into the Wildernesse, where they shall all starue and neuer come againe, with their face or forefront to the East-Sea; that is, the dead Sea, which lay Eastward; so called, because neuer any fish could liue therein. And this is that Sea which now couereth al the land of Sodom and Gomothe, called the lake Asphaltite. *And his end to the vmoost Sea:* That is, the great Sea, which is called the Mediterranean Sea. *And his stinke shall ascend:* Meaning there they should lie vburied, and their filthinesse ascend and remaine odious to God and men. From hence, when he saith that he will *driue away*: wee must note that it is onely the LORD that must take away

God onely
driueth away
hurtful thinges.

Deut. 32. 39.

Reason.

Exod. 7. 17.

Amos 3. 7.

Esa. 49. 9.

Vse. 1.

Hos. 13. 14.

All things
helpe God to
destroy his e-
nemies.

Ios. 10. 12.

away from vs all noisome and hurtfull things. Wee haue touched this doctrine already, when we shewed in the former Chapter, that no iudgement can bee removed by naturall meanes. The first reason; because by this meanes hee is knowne to be the God of the world, Againe, as his hand sendeth euill, so his hand must remove euill, Let vs therefore learne howsoever we be annoied, to seeke for helpe of God; and as we haue beene often admonished, let the afflictions of the bodie, wring forth the teares and prayers of the soule.

2 Againe, seeing God will driue from vs all hurtfull things, let vs not feare the sting of death, nor the power of the graue, *I will redeeme them from the power of the graue: I will deliuer them from death: O death I will be thy death, O graue I will be thy destruction*, saith God by the Prophet. And if wee beleue that God shall raise vs vp from death to life, why should we thinke that beasts or birdes, or afflictions shall euer preuaile against vs? It is the better for vs, that God alone doth this thing, and not our selues, for our power is often weakned, but his hand and strength is alway mightie. Secondly when he bringeth in the *Wildernesse and dead Sea*, to receiue these deuouring beaſts: He teacheth vs that there is as good vse of the barren as of the ploughed Land; and of the Sea where nothing liueth, as of the Sea where all engender; for these are made to destroy, as the other are made to build vp. Whereby we may see, that all the creatures of the World doe helpe God against his enemies to performe his wrath, The cloudes throw downe stones, and the Sunne flood still a whole day till *Iosuah* had discomfited all his enemies. For this one promise maketh all to be miraculous, because in those partes of the World that are annoyed with Caterpillers and Locusts, commonly they liue upon greene things, and when they haue deuoured all herbes and plants of meate, there they die in the place, and their carcases leaue an offensive stinche behinde them, that poysoneth the earth, and men and cattell; pestilence and murraines, being the end

of

of life, and rottenneſſe making the Land barren and vnfruitfull for many yeares after. How great is and was this benefit to the Jewes? that Almighty God who brought theſe denouncing creatures, with one winde, doth ſweepe them away with another, and remooue the common calamitie, burieth them in the Sea and Wilderneſſe, making the creatures leſſe profitable, to ſaue the more beneficiall from harme and deſtruction.

3 The firſt reaſon: becauſe they will not helpe them that God perſecuteth: *Dauid* would not ſpare the men that ſlew *Iſhbobaſeth* his enemy: and much more will not the creatures ſpare or helpe them that are enemies to God. Again, the day of wrath is a day of affliction, and therefore the creatures are afraid of iudgement themſelues: And as *Iezabels* meſſengers followed and turned after *Iehu* her enemy: ſo all the creatures of God turne after him, when he is in warre to deſtroy ſinners. Let vs therefore learne to looke vpon our Creator, and that in this time, when time of repentance may be had. For as the inhabitants of *Ceilah* would haue betrayed *Dauid* to *Saul*, that he might ſlue him; ſo would all the creatures of the Lord deliuer and betray vs vnto him (though more iuſtly) that hee may make an end of vs. God is almoſt forgotten among men to be their Creator, for they giue more reuerence to their parents then to him: therefore will the creatures forget vs, and deliuer vs vp for ſpies and enemies, as *Ioseph* gaue *Simeon* his brother into priſon. Again, let this generall obedience of the creatures cauſe vs to walke more righteouſly. I cannot conceale that excellent interrogation of the Prophet *Eſay*. 33. 14. 15. 16. *Who among vs ſhall dwell with the denouncing ſire? Who among vs ſhall dwell with the euerlaſting burnings? Hee that walketh in iuſtice and ſpeaketh righteous things, reſuſing game of oppreſſion, ſhaking his hands from the taking of gifts, ſtopping his eares from the hearing of bloud, and ſhutting his eyes from ſeeing euill. Hee ſhall dwell on high his defence ſhall bee the munitions of rockes, bread ſhall be giuen him, and his waters ſhall be ſure:* If wee
ioyne

Reason 1.
Eſay. 15. 6.

Eſay. 22. 5.

Verſe 1.
Eſay. 17. 7.

ioyne with the creatures in worship of the Creator wee shall be life, if we doe not, they will one day be reuenged, because wee haue caused them to bee subiected vnto vanitie. What a grieuous thing is it? that these dumbe creatures should receiue when God giueth, and giue when God asketh, and obey when God commaundeth; and yet we which haue more reason, are not mollified by the gifts of God, or warned by our workes to him, or pierced by his commandements: but of this inough elsewhere.

4 *Because he hath exalted.* This is the reason why the Lord wil bring so sharp a punishment vpon them, because they haue beene so bold as to afflict his people. But some may say vnto me, did not the Lord send these creatures to destroy? & if he sent them, why doth hee punish them? and if hee sent them not, how could they come in such swarms? to whom I answer that the Lord sent them, and yet they exalted themselves to doe it. Whereby wee may gather, that men shall not alwaies escape unpunished, although they performe that which God commanded: for God willed that Christ should bee crucified, but yet *Indas* was neuerthelesse eternally plagued: if one man murder another, God will haue it so, or else it could not be; yet shall the murderer suffer death iustly. God will haue good men in his Church to be persecuted, imprisoned, and martyred by the enemies: yet woe bee to those men and hands, that so handle and mangle their godly members. *Rabsakeb* was sent against *Exekias*, yet his Armie and himselfe railed against the living God, and therefore not weighing but transgressing their commission they were killed in one night one hundred and fourescore thousand. *Attila* called himselfe as indeede hee was, *flagellum Dei* the scourge of God, yet when the World was well whipped by him, he cast him into the fire, as mothers doe their rods when they haue beaten their children: for euen shortly after his pompous marriage with *Honorio* the Emperours sister, hee was found dead in his bed strangled with his owne bloody that so plentifully had spilled the blood of other men.

Act. 1. 18.

A man may offend God, in doing that which hee willed.

5 The first reason; because in these actions men serue not God, but their owne will: God decreeth it for one cause, but they doe it for another: as God would haue Christ deliuered for the sinnes of the world, but *Iudas* betrayed him for thirtie pieces of siluer. God would haue Christ die for redemption, but the Iewes would put him to death for malice: and thus one and the same thing, done for diuerse causes, doth not excuse their malice, as we may note in the storie of *Ioseph* and his brethren. Againe, as they doe it for their owne pleasure, so they attribute it to their owne power: so wee shall finde many boasting of their wickednesse; how they haue played the tall fellows in wounding, and killing, and whooring, and stealing, and indicting, and condemning, and accusing other men, when themselves are as guiltie of Hell as the other were of death. Oh fearefull spectacle of humane infirmitie! that wee may doe that which God willeth to be done; and yet we cannot will as God would haue it done. No maruell if our life be so separated from God, when our will cannot agree with our hand.

6 Seeing we may be transgressors in doing that which God commaundeth, especially when we haue to doe with the godly, let vs follow the counsell of *Pilates* wife, which was this, that we haue nothing to doe against iust men; for God will surely plague vs in the end. Speake not against them, for it shall be rewarded; fight not against them, for thou shalt be conquered; spoyle them not, for thou shalt be spoyled; and accuse them not, for thou shalt be condemned. They are the eye of God, picke them not; they are the Lords annointed, touch them not; they are Christs members, hurt them not: for surely, as *Saul* by striuing against *David* did spoyle himselfe, and as *Pharoah* by tyrannizing ouer the Israelites, did vndoe himselfe and all his Countrey; so shalt thou bring both Nations and People, thy selfe, and all thy posteritie, into euerlasting woe, if thou oppresse the professors of Religion. Remember, if thou cha-

Reason 1.

A^l. 13. 27.

2.

J^s. 10. 13.

*Vitam beatam
non adipiscitur
qui non voluit
recte vivere &
sic per malum
velle perdidit
bonum posse.*

I^se 1.

Matth. 27. 19.

2

rise them, thou art but the rodde of God; which, when corrections be finished, is throwne into the fire: and euen as now *Pilate* wissheth (though it be too late) that he had obeyed his wiuens counsell; so shalt thou wish (if not too late) that thou haddest neuer medled against Religion. Againe, let vs learne to frame our wils to God his will, and then shal our hands, without trespasse, worke that which God commaundeth: and therefore doe nothing of malice, for that is of the Deuill; doe nothing of enuie, for that is of sedition; doe nothing rashly, for that is folly; but doe all things with loue, for there is God. If thou canst doe any thing, and not breake the bond of loue to God, or to thy neighbour, thou sinnest not; yea, although it seeme neuer so sinnefull in the sight of man, for loue is the fulfilling of the Law: so then so long as thou workest in loue, so long thou doest not offend God; and so long as thou doest not offend God, so long thou doest not transgresse the Law.

Vers. 21.

7 *Fear not o Land, but be glad and reioyce, for the Lord will doe mightie things.* In this and in the Verses following the Prophet giueth them very many Exhortations, grounded on the neuer-failing promise of God: First, generally in this Verse, and then more specially in the Verses following. In this Verse hee biddeth them not to feare: some will thinke, that this Exhortation is needlesse; for if they did not feare, they could not beleue his former threatenings. To whome I answer, that he meaneth they should not distrust the promises of God, notwithstanding all the before-named iudgements: and therefore presently in this Verse he telleth them, that *the Lord will doe for them mightie things.* By this then wee gather, that in all good men the promises of God must be more powerfull then the feare of euill: more plainly thus; Art thou feared with sickness, with poeuerie, with losse of children, and such like dangers? then remember the promise of God, which saith, That *all shall worke to thy best*; and that *I will not faile thee nor thy Seede* and such like; and so let these promises more comfort thee then

The promises
of God must
euer preuaile
with good
men.

then thy terrors doe dismay thee: So our Sauior comforted his Disciples, and in them all of vs, *Feare not little flocke, it is your Fathers will to giue you a Kingdome;* and *Dauid* said well to this purpose, *Though I walke in the valley of death, I will not feare, for thy rod and thy staffe they comfort me:* so let vs say with him, though we liue in feare of Warre, and Famine, and Pestilence, and Deuill, and Death, and Hell; yet we will not feare, because God hath said they shall not hurt vs. *Iosuah* was neuer afraid to fight, because God had said, that he would fight for him; so let not vs be afraid to fight with sinne, to liue in danger, to languish in prison, and to pine away in famine; seeing wee haue the Lords owne promise, that none of these shall destroy vs, but amend vs.

8 The first reason, because his euerlasting loue is the cause of his promise, and therefore it will performe his mercie: *Yea* (saith the Lord) *I haue loved thee with an euerlasting Loue, and therefore with mercie I haue drawne thee.* And if it be euerlasting, then is the force thereof now as well, as when it was first made; and seeing it neuer was nor euer shall be repealed, therefore it shall as well strengthen thy soule, as the soule of *Noah*, or *Abrabam*, or *Moses*, or *Dauid*, or *Ieremie*, or any other. There is no such euill to the heart of man as terrors, as feares within and without; nor any such valour as to beare these: for feare *Peter* denied his Master; *Origen*, vnder *Dacino*; and *Marcellinus*, vnder *Dioctetian*, sacrificed to the Heathen Gods; & *Liberius*, another Bishop of Rome, became an Arrian, & forsooke the Nicene faith. Yea, to omit Persecution, which hath a better colour; feare of want maketh many couetous, feare of paine maketh many impatient, feare of shame maketh many fugitiues, and feare of hatred maketh many temporize & neutralize in religion. Now to be rid of this feare, what greater happinesse? which is effected by looking to the grand comforts of holy Scriptures, wherein the Lord reacheth the cup and bread of strength to stay vs in the extremities of feare: yea, if we can but consider that the Lord doth not tempt beyōd our strength, this

Luc. 12. 32.

Psal. 23. 4.

Reason. I.

1st 31. 3.

2

Use 1.
Psal. 23. 6.

promise will cleare our mindes from all the clouds of want, of paine, of shame, of hatred, or other perils, and so settle vs, that wee may for euer stand vnmooued: because we that are in our selues like Shippes, yet are fastened to a Rocke, neuer wauing with winde or water. Againe, euill things are alway conditionally threatened; meaning, if men repent not; as we may see in *Dauid*, *Ahab*, *Nimueh* & many other: and therefore repentant men neede not feare any danger; for they are alway blessed, hauing the Angels to defend them against the force of men, and Christ to fight for them against the rage of Sathan.

9 Let vs therefore learne to giue all diligence, that we may be sure of the fauour of God. And for this cause *Peter* biddeth vs giue all diligence, to make our Election sure; meaning, that this is the greatest worke of the world, that men should bee certaine of the promises of God. When wee haue the promises, and cannot certainly yeeld vnto them, then are wee like sicke men, which haue good Physicke, but cannot be perswaded to take it, because they thinke it will doe them no good: so wee thinke these promises vncertaine; and some they haue holpe, but some they sayled. But wee must know, that the promises neuer sayled, if the men were not vnfaithfull; for as men will not plant corrupt Impes and Grafts, so God will not make vnstedfast promises: But as the ground doth many times alter a good Plant, that it groweth not; so men doe choake the promises, that they helpe not. Therefore if God bid thee not feare, then cast away feare; if hee bid thee not weepe, then cease from teares; as when hee biddeth thee not kill, thou refraineest from murder. The assurance of the Lords fauour must grow by a continuall practise of Repentance, as the Apostle teacheth, when hee sayth, *Patience worketh Experience*, *Rom. 5.* And therefore this benefite wee may reape by our often sorrowes, that wee may come with confidence to the Throne of Grace.

10 Another

10 Another vse; seeing the promises of God must be so auailable in vs, that they must expell all feare of euill, then let vs especially bee armed with them against the feare of death, that euery one of vs may say with *Iob*, *That although God slay vs. yet will we trust in him.* What doth more trouble all the world, then doth the departure out of the world? for it maketh good men pray with *Dauid*, *I will not die but live*; and it maketh euill men at their wits end, to thinke on the paines of death: therefore blessed is the remedie of the sweete promises of God, which enable vs against death. *Daniel* beeing once presented among the Lyons aliue, would neuer bee afraid to bee cast among them againe; so wee which once were not, and now are; once were dead, and now aliue; once were vnder the Deuill, but nowe vnder Christ: Let vs not, I say, feare the gates of death, or the sorrowes of the Graue. To whome doe I speake, but to them that shall passe vnder the hand of death? Therefore learne attentiuely what is deliuered: When thou beginnest to draw toward the Sunne-setting of thy life (I meane, thy death) then looke vpon all the promises of God, which euer thou heardest at Sermons, or diddest reade in the Scriptures, and lay them to thy soule, bidding it not to feare death, for the Lord hath commaunded thee not to feare it. But peraduenture it will replie vnto thee, and say; the paine of death is intollerable, how can I but feare it? then tell it againe, that it is not so, for death hath lost her sting, as the Apostle sayth, *O Death where is thy sting?* What is an Adder, a Viper, or a Serpent, when they haue lost their sting? Surely, euery young childe may play with them, and handle them. And as the paines of a tra-uailing woman doe bring forth a man child; so thy paine shall worke pleasure, thy death shall bring life, thy sorrowes shall gaine ioyes, thy friendes shall be turned into Saints, thy parents into Angels, and thy gouernours into God himselfe: If thou be a Woman, hee will be thy Husband; if thou be a Man, he will be thy Wife; and if

Iob. 13. 15.

thou be a seruant, hee will be thy Lord. Oh, feare not Death, but learne the promises of God, to comfort thee against it: and thinke, what shall be thy blessednesse? to forsake the World, to goe to Heauen; to forsake thy Prouertie, to goe to Riches; to forsake thy Sicknesse, to goe to Health; to forsake thy Friends, to goe to God; and to forsake a Living of House and Land, for a whole Kingdome. Oh, trust in God in life, that thou mayest trust in God in death; beleue in Christ in health, that thou mayest beleue in him in sicknesse; pray vnto him in thy ioyes, that thou mayest pray vnto him in thy sorrowes. And bee not afraid, while thou art liuing, of the power of man, that thou mayest not bee afraid when thou art dying, of the power of Death, and Condemnation.

II For God shall. Now hee giueth them the reason of this Exhortation, why they should not feare; because the Lord would doe mightie things for them: whereby wee may note, that the vnspeakable power of God should make men to reioyce. For what can better assure vs of his promises then this, that he is able to performe them: and therefore, as the godly comfort themselues with this saying; *The Lord is King, be the Earth neuer so vnpatient*: so let vs lift vp our selues in Comfort, in the Kingdome, Glorie, Maiestie, Power, and Mercie of God, that he can doe what hee will, and will doe what wee pray for. The first reason; because for the godlies sake hee worketh Miracles; and therefore wee ought to reioyce in his power. Wee may reade *Marke 2.* that for one miracle all the people gaue prayse vnto God: Wee haue many miracles and wonders done for vs; and who is able to tell what God hath done for his soule? therefore yet let thy heart reioyce, when thy tongue is not able to expresse the power of God. Another reason; because nothing can stand against the saluation of his elect: For the Sea shall be emptied, the Earth shall bee remooued, the Rockes shall bee bro-

Esa. 14. 17.

Reason I.
Exod. 15. 12.

2
Psal. 107. 14.

broken, and the Heauens shall bow themselues, that the power of God may be manifested, and his Saints be sau'd. Let vs learne, by consideration of his power, to serue him more earnestly, as *Dauid* doth, when hee had tolde how mightily God destroyed his enemies as a fire of Thornes: then hee presently addeth; *Binde the Sacrifice with cordes vnto the Hornes of the Altar*. As God is powerfull to saue, so is he powerfull to destroy: and therefore be afraid, least, as he is able to blesse thee, if thou doe well; so hee curse thee, if thou doe euill. *Pilate* would haue had Christ haue answered, because (hee said) hee had power to loose him, or to deliuer him; but hee was rebuked for his labour: let vs much more answere the Lord, for hee hath absolute power to doe with vs whatsoeuer hee will. Againe, let vs learne, by consideration of the power of God, to beleue in him more confidently, as *Abraham* did: although he saw no reason how the promise of God should be fulfilled (if *Isaac* were sacrificed) yet this did animate him, that God was able to rayse him from death to life: and so let vs be obedient to the Lords commaundements, when they are contrarie to all reason and nature. For God, which seeth more then we see, can doe more then we can doe. Therefore feare not thy worldly ioy, which is as deere to thee as eu' was *Isaac* to *Abraham*; for God can rayse it out of the pits of deepest sorrow, into the throne of euerlasting pleasure.

Vse 1.
Psal. 118. 27.

2
Rom. 4. 21.

The eight and twentieth Sermon.

Verſ. 22. *Be not afraid yee Beaſts of the Field: for the Paſtures of the Wilderneſſe are Greene: for the Tree beareth her fruit, the Figge-tree and the Vine doe giue their force.*



Auing finiſhed the generall Exhortation, now followeth the ſpeciall, whereof this fiſt is directed to the beaſtes of the Field, bidding them not be afraid: for now the fruits are budded out of the earth; as they had alreadie taſted of mans puniſhment, which commeth by ſinne, ſo now they ſhould taſt of mans bleſſing, which commeth by repentance. We muſt not ſo take this ſpeech of the Prophet, as if the Beaſts did or could vnderſtand, but by a vſuall figure of the Scripture, whereby a perſon is ſained to doe a thing that it cannot doe, as in that of *Iſay*, *Heare o Heauens, hearken o Earth, &c.* For as God calleth things that are not, as if they were: ſo he ſpeaketh to thinges that vnderſtand not, as if they did. From hence, that the Prophet ſpeaketh to bruit beaſts, wee may note, that it is the Word of God that gladdeth both Man and Beaſt: for when the word of comfort is withdrawne, then they mourne, as we heard in the former Chapter: but when it ſtandeth, then they reioyce; and when it waineth, then they fall away: *Thou openeſt thy hand* (ſaith *Dauid*) *and filleſt with thy bleſſing every living thing*; and not onely by the hand, but by the mouth: for hee bleſſed with word of mouth all the Beaſts, Fiſhes, and Plants, and they were multiplied at the beginning: ſo on the other ſide, when he curſed the Figge-tree, it withered away; and yet the voice of the Lord maketh the young *Hindes* to calue, *Pſal.* 119. They are

Iſai. 1. 2.

The word of
God gladdeth
man and beaſt.
Gen. 1. 22.

are not onely afraid of the Angell, as was *Balaams* Assē, but his word maketh them not afraid of *Lyons*, as was the Prophets Assē, which rebuked *Ieroboam*.

2 The first reason, because they doe reuerence thereunto: now their reuerence proceedeth not of feare, but of nature, whereby the creature reioyceth in his Creator. Againe, their whole life doth depend thereon; and therefore their whole care, or rather their naturall inclination, is to glorifie their Creator. Let vs also, which are the creatures of God, partakers of their natures; as wee haue a spirit; with the Angels; sence and flesh, with the Beasts; life and motion, with Trees; and solide substance, with the stones: be glad and ioyfull with the Earth, in much fruit; with the Trees, in a quicke and growing obedience; with the Beasts, in a liuely sence of the Lords grace; and with the Angels, in an euerlasting lauding of his Maiestie; or else hee will take his Word from vs, and giue it to them which will beare more fruit: for although wee bee all destroyed, yet is God able of the stones of the street to make liuing soules to sit with Angels in his Kingdome: and let vs cast away all vncleanenetie, that with them we may be cleere of sinne, and readie for immortalitie. I might also in this Verse take occasion to shew you, how all the creatures of God reioyce in his benefites: the Oxe, for the Grasse; the Fowle, for Seedes; the Fishes, for Raine; the Bee, for the Dew; the Horse, for the Pasture; and the Angels, for the conuersion of men: therefore let man be conuerted, that he abuse not that which these honour, and despise not that which saueth vs all.

3 Be glad then ye children of Zion, and reioice in the Lord your God: for he hath giuen you the name of righteousness, and he will cause to come downe for you the first raine, and the later raine in the first moneth. This Verse containeth another speciall Exhortation to the members of the Church, vnder the name of Zion, as hath bene alreadie declared, bidding them also to reioyce: for as there is a time to mourne, so there

Reason 1.

Jl. 45. 21.

2

Psal. 35. 6.

Jam. 1. 21.

Vers. 23.

God onely
giueth ioyes.
Eccl.2.24.

there is a time to reioyce. And the reasons of their ioy are rehearsed: First, because as raine, so should righteoulnesse come downe vpon them, 23. Secondly, for fruitfulnessse, which should fill all their Barnes, 24. and fully recompence their former losses, 25. and lastly, that they should comfortably eate thereof, *vers.* 26. When he biddeth the children of Zion to be glad, we may note, that it is onely God that reioyceth our hearts: for as before he had bidde them rend in sunder their hearts, so now he biddeth them to sowe them together againe, and he himselfe doth giue a playster, to make them whole for euermore. Thus worketh repentance; first by teares, and then by ioyes; as a woman that first groaneth, and afterward laugheth, with her child in her armes; and like to olde *Iacob*, who went a long iourney into Egypt, to see his sonne *Ioseph*; and their first meeting was nothing but teares: But the conclusion was exceeding ioy. And this is that ioy (sayth Saint *Austen* in his Confessions, *Quod non datur impijs sed eis qui te gratis colunt*) which is not giuen to the wicked, but to such as worship God for no worldly respect: and this is their very eternall life, to reioyce alone for him, and for no other.

Reason 1.
Prou.29.6.

2
Vse 1.
Psal.51.10.
Psal.86.10.

4 The reason; because God onely taketh away sinne: therefore our finnes make vs sorrowfull, when they are wanted to vs, as a burthen to a Horses backe, and then they reioyce vs, when they are taken from vs: but finnes are not onely burthens on our backs, but prickes in our sides, and thornes in our eyes, which keepe vs from all rest, and hinder vs from all sight of goodnesse. They play with vs for a season, as the Deuill seemeth to play with Witches: but alas, in the end their mating faces are all turned into sorrowfull woes. Another reason; because God onely humbleth and raiseth vp, and therefore he onely giueth sorrow and ioy. Let vs therefore know when wee are heauie, that God hath layed his hand vpon vs, and feare his name, and not seeke extraordinarie meanes, as *Saul* did by Musicke,

sicke, to remoue from vs that dumpish grieſe that preſſeth vs downe: but rather take the exhortation of *Iames*, when we be ſorrowfull, to liſt vp our ſelues in prayer: for as thoſe which were ſtung with Serpents, muſt looke on the Brazen Serpent before they could be whole; ſo muſt we, which are ſtung with ſorrow, looke to the Lord, which wrought our ſorrow, before we can reioyce.

5 Againe, let vs ſeek for thoſe lawfull meanes in the creatures of God, which may any way cauſe vs in the time of our ſorrowes, to liſt vp our ſelues in praiſe to God. There is not any creature, but it may put vs in minde of ſome benefit or other; ſo that ſo often as we behold the ſame, ſo often we may reioice in the workemaſhip of our creatour: and truly as it is a great fault not to mourne when God calleth for lamentation; ſo is it no leſſe fault not to reioice vhen God biddeth to reioice. Let vs therefore learne to be ſo affected, that by the plentiful hand of God we may be ſtirred vp to praiſe; but by withdrawing his benefites, we may be moued to repentance.

6 Againe, when hee ſpeaketh to the Church vnder the name of the children of Zion, we are taught, that the members of the Church muſt be as children. Children are euer growing, ſo muſt wee in grace; children often hunger, ſo ought we after the ſoode of our ſoules; they take no care, but their parents prouide for them; no more ought we, for God careth for vs: their natures are pure, ſo muſt ours be; they haue ſeldome ſickeſſe, ſo ought we ſeldome to ſinne. The reaſons are: firſt, becauſe children are without malice: for he is no member of the Church that is malicious, but a murderer: againe, children honour their parents; ſo ought the members of the Church to honour their God. But alas malice hath deuoured the loue of man, and the honour of God, and wee ſhall hardly finde one among a thouſand that is not maliciously bent againſt one or other. But let vs learne to leade our liues in feare, ſeeing wee are the children of God: for elſe wee may be children, but ſtubborne chil-

2
Pſal. 104.

3
Matth. 18. 3.

Reason 1.
1. Cor. 14. 20.

Mal. 1. 6.

Uſe 1.
1. Pet. 1. 17.

2
Matth. 21. 28.

children, and such as the Lord will neuer acknowledge. Againe, let vs learne to doe the will of our heauenly father. For not euery one that can say, Our Father which art in Heauen; or, Lord, Lord, Christ our Sauour, and our Redeemer, shall enter into the Kingdome of Heauen. Oh let vs be sanctified; for this is the will of God, euen our sanctification: for except we doe that which he biddeth, and bring that which he calleth for, we shall come to confusion, as Babel did: wherein, when the builders called for Stone, they brought Morter; and when they called for Morter, they brought Bricke: so when we should doe one thing, we doe another; and when God calleth for holinesse, wee runne to prophaneesse.

3
Psal. 53. 7.
Wherein good
men reioice.

Phil. 4. 4.

7. Againe, when he biddeth them to reioyce in the Lord their God, wee may note, that the ioy of good men is onely in God and spirituall things: it is not in Masking and Mumm-ing, Piping and Dauncing, Marrying or Monkering, Eating or Drinking, Hawking or Hunting, Riding or Running; but in this, that God is theirs, and they are his; and this is the best part, which cannot bee taken from them. And this made the Apostle say, *Reioice in the Lord alway, againe I say reioice.* There is no fulnesse or perfection in ioy, but onely in God, which is all fulnesse and perfection: and therefore, if a draught of cold water maketh a thirstie man to reioyce, what would a cellar of Wine? And if the first Fruites were so acceptable to the Priests of the olde Law, how were the Tenthes, or whole Fields? Surely, in abundance is abundance of ioy, and the heart which knoweth no penurie, or straitnesse, reioyceth most naturally in the Lord, which is all abundance, and the fountaine of ioy.

Reason 1.
Isa. 29. 19.

2
Cant. 1. 4.

8 The first reason; because he looketh on the estate of the poore abiect; but the world will not acknowledge a brother, if he be in pouertie; or a friend, if he be in danger. Againe, God openeth his most secret goodnesse to his Saints, bringing them into his cellars of Wine: who can
but

but reioyce in him, that reioyceth in them? And who can withhold his heart from him, that gaue him heart and soule, and life and all? For one benefite, or good turne, *Dauid* tooke *Abigail* for his wife: but if we, hauing so much kindnesse from the Lord, doe refuse him from being our husband, let vs beware least the wrath of God fall vpon vs, as the wrath of *Dauid* should haue fell on *Nabal*: that hee would not leaue man, woman, or childe aliue of his posteritie. Let vs not reioyce in our Workes, nor in the World, which is but transitorie; nor in Riot, which is but labour; nor in Riches, which are but vanitie; nor in Eating, which is but necessitie; nor in Garments, which are but shadowes of sinne; nor in any thing but in God, who hath registred our names in the Kingdome of Heauen. Let vs also reioyce with *Iohn Baptist*, That wee haue heard the voice of the Bridegroom; that his Gospell hath beene preached to vs, his Graces haue beene poured on vs, his Bloud hath beene shedde for vs, his Death hath redeemed vs; and that he hath bought vs to serue him without feare all the dayes of our life.

Lac. 10. 10.

Ioh. 3. 29.

9 *The raine of Righteousnesse.* This is the first reason of his exhortation to ioy: for as before they had wanted fruits through want of Raine; so they had wanted goodnesse through want of Grace: and now hee promisseth both, namely, Righteousnesse and Fruitfulnessse; for this *raine of Righteousnesse* doth signifie abundance of Righteousnesse: wherein by the metaphor (Raine) I might tell you from whence cometh Grace, Righteousnesse, Iustification, and Sanctification; from aboue, as the Raine doth, and many other waies I might vrge the figure; but I rest not in figures, I will goe to the plaine wordes. And seeing in the first place he promisseth them the raine of Righteousnesse; wee may note, that Religion and Holinesse is better for the Church then any riches. There is not any thing more needfull for a man, then to liue vnder the wings of God; and there is not any thing more needfull for him that liueth vnder the wings of

Religion better for the Church then riches.
Prou. 28. 6.

of God, that is, in his Church, then the knowledge and practise of the pure worship of God. The Paradice where *Adam* was, the Riches of *Salomon*, the Peace of *Augustus Caesar*, the Glorie of *David*, or the pompe of *Agrippa*, are nothing so needfull for the Church, as is preaching and hearing, and praying and weeping. *David* was neuer farther from God, then when hee was most at ease: The rich man was neuer so neere distresse, as when his Barnes were fullest: The Israelites were neuer in more danger then when they were pampered with Quailles; and *Noah* was safer in the Arke, then on the drie Land: And so are we all in better estate, when the world thinketh vs to be miserable, then when it iudgeth vs to be happie.

Reason 1.
1. Tim. 6. 9.

2

Vse. 1.
1. Cor. 1. 5.

10 The reasons; first, because the things of this life doe drowne vs in miserable temptations, but Religion quieteth the minde, establissheth the conscience, driueth away the deuill, cutteth off many sinnes, is readie for death, and is assured of saluation. Againe, all the good we receiue by abundance is this; that wee shall haue no consolation in the life to come: and therefore God hath better provided for vs, that we should liue here a little while in pouertie, and euer after in glorie, rather then here a little while in riches, and euer after in Hell fire. Let vs therefore bestow all the labour wee can that wee may haue Religion, and grow in graces: thereon aduenture thy money, for thy merchandise shall be warranted. If there be any man that hath Religion, buy some of him; if there be any meanes to obtaine it, vse them earnestly; if there be any Faire, or Mart, where it may be bought, trauaile thither: The Ministers are the men that haue it, Prayers are the meanes to get it, and the Church is the place where thou mayest buy it: the persons are noted, thou mayest easily finde them; the meanes are cheape, thou mayest speedily vse them; the place is neere, thou mayest quickly and often goe for thy store. Oh, trauaile for Righteousnesse, and Grace, and Holinesse, for all these are solde together. Be not poore in Religion, but rich, that thou mayest

mayest rather be able to giue then to receiue. As there be some very poore, and make no spare, for age or sicknesse; so there be some which haue little or no Religion, which onely take so much as will saue them from present danger of Law, or Infidelitie, and neuer thinke what they shall doe when they come to their graues. Yet let these be also warned, that they labour to be rich in Religion; for a poore man may be rich in Righteousnesse, and a rich man may be poore in goodnesse.

11 Againe, let rich men especially looke to themselves: for they, for the most part, esteeme more of gaine then of grace, and of a great Gentleman, though he be an Infidell, then of a poore and true member of Christ. Let them remember how few good rich men are named in the Scriptures: and let them alway set before their eyes that most dreadfull saying of our Saviour; *It is easier for a gable to goe through the eye of a needle, then for a rich man to enter into heauen.* Let them be liberall to good vses, courteous to euery Christian, sparing in all expences, humble in all authoritie: not gorgeous, but clothed with Christ; not couetous, but open-handed; not ambitious, but content with their place; and not Infidels, but as farre exceede other in faith, as they doe in wealth.

12 *He shall giue you the first raine.* In those Countries they had ordinarily two Raine in the yeare especially desired: whereof the first was most acceptable, when they first sowed their Seede; and the later Raine was in the Spring of the yeare, which is here called the first moneth, answering in some part to our March and April, because the World was made (as it were) in the Spring of the yeare. But in this that the Prophet promiseth them the first and the later Raine, we must obserue, that it is the Lord that ruleth the Clouds, giuing all seasonable and vnseasonable weather. The reasons are, because he will onely be knowne to blesse the workes of our hands. Againe, it is onely hee which decketh the Heauens with Cloudes.

Let

2
lam. 5. 1.

The Lord ruleth the clouds
1. King. 18. 1.

Deut. 28. 1.
Psal. 147. 8.

Vse 1.

Ierem. 5. 24.

2

Aa. 14. 17.

Let vs therefore learne to feare the Lord by the consideration of raine; for he reserueth for vs the appointed weekes for Haruest. Me thinks that euery creature of God doe so admonish vs of our dutie, that not so much as the little droppes of raine, but they teach vs to feare him. Oh, that our soules could so thirst for the mercie of God, as the Earth thirsteth for the water-droppes; or the grace of God might so fall from Heauen on our hearts, as the raine doth issue from the Cloudes on the ploughed land! Again, let vs seeke for the testimonie of the Lords fauour towards vs in them: the Apostle sheweth the raine of the Cloudes, the Spring of the Earth, and the encrease of temporall things, to be a sufficient meanes for the olde world to haue searched for, and found out God; but yet they did not search into it: and so is it now a good meanes for many ignorant soules to leade them to God at the first; if they consider, the World continueth, the Grasse groweth, the Corne encreaseth, and the Raine falleth downe from Heauen, that by these, as it were by the crosse-row of letters, they might come to greater knowledge in Religion. When he saith, that their Barnes *shall be full of Wheat, and their Presses shall abound with Oyle and Wine*; he noteth thereby, that their decayed houses shall be builded againe, and their full ioy restored: And also that if God doe once begin to doe good to his people, he neuer thinketh any thing too much that is bestowed on them, if they be repentant.

The

The nine and twentieth Sermon.

Verse 25. *And I will render unto you the yeeres that the grasshopper hath eaten, the caterpillar, & canker-woorme, and palmer-woorme, my great host which I sent among you.*

Now hee toucheth the restitution of their goods lost in famine, telling them that all their former yeeres deuoured by the beaſts ſhall be reſtored againe. By which we may note a wonderfull example of the Lordes kindnes, that he will giue to the repentant whatſoeuer they haue loſt in trouble: It were enough for him, yea, more then he oweth vs, if hee did onely caſe our miſeries yet is he not contented therewith, but giueth vs as much as we deſire, and beyond our deſires as much as wee loſt: ſo he dealt with *Iob. cap. 42. 10.* giuing him a thouſand for five hundred, ſix for three, and fourteene for ſeuen. Princes and great Kings are wont to graſſie great Lords their ſubiects with new honours, and encrease of reuenuewes, after they haue bene vniultly accuſed of miſdeameours or treaſons againſt themſelues, if in their triall they be found cleare and guiltleſſe: and this is accounted a great fauour. But the Lord hauing iuſt accuſations againſt vs proued by al the angels of heauen, and in earth by our owne actes and conſciences, wherein we cannot be purged, but by his pardon, yet ſeeing our ſorrow and repentance, dealeth with vs as with innocent and guiltleſſe perſons, reſtoring our honour, our health, our riches, our plenty, as ſoone as wee are humbled by his hand, and vnder the rod of his correſtion. Oh that wee could well remember this fauour, to the ende that vvee might more ſincerely meditate vpon our returne, for if hee giue to the penitent his owne Sonne Chriſt Ieſus, how ſhall

We haue no
lotte by affliction.

*Reason 1.**Mich. 7. 18.*

2

*Mal. 3. 18.**Ier. 7. 14.**Vse.**Iay 49. 2. 3.*

he not with him giue all other things, letting neither guilt nor punishment rest any longer vpon vs.

2 The first reason, because hee would haue none to bee like him in mercie and liberalitie. Secondly, that the wicked may note a difference betwixt the iust and the vniust: therefore let not any thing in the world hinder thy conuersion, for thy sinnes shall bee changed into much holinesse; thy paueritie into great wealth; thy sorrow into double ioy; and thy short life into twife so many dayes. If thou hadst little ease, now it shall bee more; or little peace, it shall bee increased; or little grace, it shall be augmented; or little ioy, it shall be multiplyed: and thus will God take away curse, and change it into blessing, and turne our punishment into pardon. Againe, let vs hereby bee instructed, that there shall neuer bee any hinderance to the ioy of the Lords Saints, the crooked shall bee made straight; the high shall be made low; the low shall be made high; the weake shall be made strong; the sicke shall bee made whole; the lame shall be made well limmed; the sorrowfull heart shall be reioiced; and the contrite soule shall be glorified: the great power of Sathan shall not hinder; the tyranny of sin shall not preuaile; nor the space twixt heauen & earth shall keepe vs from ascending to ioies. Oh come on my brethren with hope and comfort, and bestowe your labour in the worde more cheerfully, that our single sorrows may receiue double ioies.

3 Againe when he againe repeateth his great host which he sent among them: he would haue them to remember in the midst of their plenty, & new daies, that he giueth them this prosperity & that if they fall againe to their old courses, he which sent the first host among them, can also send a second. He would not haue them forget both their prosperitie and aduersitie came from him alone, and that good daies last no longer then goodnes; nor the Oxe or corne in the field, then the sacrifice or offering in the temple. For they must needs bee accursed that serue their bellies aboue the Lord Iesus. I confesse we ought to feare and serue the Lord

for

for loue of himselfe, and not for dread of his iudgements: but if wee grow slothfull in our loue, let his hoast of former sicknesse, visitation, pouertie, dearth, famine, or other calamities, kinde in vs a new zeale, and double diligence for his seruice, least if we be not warned by the first, wee fall into a second fire: feare is not the marke of a good Christian, no more then it is of a good souldiour, yet the best souldiour, must and doth feare, or else he cannot prevent danger: enen so the best Christians, must feare change and alteration (for the vvorld is slipperie and vncertaine) or else they cannot stand like Mount Sion. Fearefull counsellours are best in a State, as we reade in many examples, especially of the destruction of *Alba Regalis* in Hungary, where if they had pulled downe their Suburbs before the siege, they had saved their Citie: but letting them stand, the Suburbs lost the citie: Euen so if before aduersitie, wee remember the Lords hoast, we shall escape it, but if not, wee shall be ouertaken, and ouerthrowne by it.

4 So you shall eate and be satisfied, and praise the name of the Lord your God, that hath dealt maruellously with you: and my people shall neuer be asbamed. Having signified vnto them their plenty, now hee granteth vnto them the free and lawfull vse of every creature, telling them they should eate and drinke them, and praise the name of God for them. When he saith, *They shall eate and be satisfied*: we may note a great blessing of God vpon meate temperately receiued, for it satisfieth vs, meaning it nourisheth and maintaineth life, but when it is riotously and gluttonously deuoured, then men fall into sicknesse, in stead of health; into raging in stead of quietnesse: and this is the very cause why our affraies and quarrels are begunne at tauerne and alehouses, and at great Idoll and glutton feastes, because men receiue them not in moderation, but in excessse. The first reason: because meate is taken giueth strenght to the body. *Jonathan* tasted but a drop of hony and his wearied body was strenghtened: and his eyes almost blinde recovered their sight.

Verse 26.

Hag. 1. 6.

Reason 1.

1. Sam. 14. 27.

2
Ruth. 3. 7.
Vse 1.
Eccl. 5. 16. 17.

Esay 62. 3

1. Cor. 10. 25.

Reason 1.
Deut. 12. 11.

2
1. Sam. 9. 13.

Another reason: because meate thus taken cheereth the heart of man.

5 Let vs therefore learne what a singular benefit it is to eate and be satisfied with the labours of our owne hand, for if the Lord should breath thereon, then were our travell in the dust: meate hath no life in it, and yet it keepeth life in vs; who is able to shew the cause hereof, but the Lord who knoweth all? and if this one blessing should faile vs, although our possessions were as great as *Salomons*, yet they would not serue vs. Againe, let every man in this place gather this meate and comfort for his life, that so wee may performe the olde commandement of God to *Adam*, that we eate our meate in the sweate of our faces. The Bees will not suffer one drone among them: and so let not vs suffer them that are carelesse to provide some thing whereby their dutie may bee discharged to God, and their liues preserved in the world.

6 Secondly, hee telleth them vvith what affection they should receiue their meat; *With praise and thanksgiving to God*: Whereby wee may see one principall token of a temperate receiuer, in that hee can giue thanks to God for his meate, but gluttons and belly-gods take their meate as Swine doe; although with more manners, yet with as little reuerence, sitting downe to fill their bellies, and rising vp to fulfill their pleasures, and through immeasurable fulnesse, their teeth put their mouth to silence, and sleepe falleth on them, that their hearts doe not onely forget their feeder, but their maintainer also. The first reason: because it is a token they loue God, and they that loue neuer offend: for loue is the fulnesse of the lawe. Againe, meate is onely blessed vnto them that ioine thanksgiving with it. So that whatsoeuer is not thankfully receiued must needs be accursed. And surely if *Paul* laid, he had rather neuer eate meat as long as he liued, then eate to the offence of his brother: we may more lawfully pine in famine, starue in want, and perish in distresse or

meate

meate, rather then God should be offended. There are which steale for meate, coseners that deceiue for meate; beggers that counterfaite for meate; idle persons that worke not for meate, and rich men that pray not for meate, can neuer be thankefull for that which they eate, but all is accursed vnto them.

7 Let vs therefore for feare of the curse, and especially for conscience of death, liue soberly in prayer, in our eating and drinking, working and resting, sleeping and waking, because wee know not whether wee eate our last morsell, as the Israelites which died with meate in their mouthes, or worke our last day-worke, as the poore man that was stoned for gathering stickes on the Sabbath; or sleepe our last sleepe, and neuer wake againe: Surely as *Iacob* ended his life vwhen hee had blessed his children; so shall wee bee happy if wee ende our liues, when wee haue praised G O D. Againe, let vs not tempte G O D for meate whatsoeuer distresse wee liue in, but seeke it humbly in prayer, that wee may eate more cheerefully, and bee assured that G O D will continue his blessings: for what shall it profite to feede our bodies to the full, and let our soules goe starue and pine away to death?

8 *That the Lord hath.* This clause is added vnto their praises at meate, because then they ought to remember the Lords benefites, the which thing ought to driue away all vaine and foolish table-talk, wherein men silence the mercie of God, and praise the taste of their meate, or the liberality of the feast-maker, alway thanking him, and neuer thinking on God; whereas they are bound to doe both. We may note in these words, that God doth not onely vse his ordinarie power in the deliuerie of his church, but also his extraordinarie, whereby hee worketh maruels and wonders, for by the wonderfull power of God are we continued in our profession, contained in the church, and preserved to life eternall. God told *David*, that if hee had not

Vse 2.

Psal. 104. 27.

God vseth ordinary and extraordinary power to deliuer his church.
1. Pet. 1. 5.
2. Sam. 12.

Reason 1.

1. Cor. 1. 18.

2

Mark 7. 37.

Vse 1.

2

Mat. 12. 18.

Psal. 106. 31. 32.

1. Cor. 15. 58.

Religion neuer
maketh asha-
med.

done inough for him, yet hee would haue done much more for him; so that he hath not limited his power nor his mercie toward the faithfull. The reasons: first, because wee should know that wee are saued through grace, and the great power of God: as it is not a light matter to enioy a kingdome; so is it not a small matter to climbe vp into heauen, but the vnspeakeable power of God must be vsed therein. Againe, the more power he vseth in his church, the more must be his glorie, and this is the cause, why all good men thinke they can neuer praise God inough, although euerie day they renew their thanksgiuing: in heauen is the power of God most of all seene, and therefore there the Angels and Saints doe nothing but praise the power of God. And therefore wee may hereby learne, that all miracles vvhich God doth in the world, doe call vs to bee partakers of his kingdome, and if we refuse them, and doe not come, the same power shall bee vsed in our condemnation that is promised in our saluation. Neither let vs euer forget the works which God doth for vs, but remember them in our meate, in our beds, in our labour, in our ease, in our watching, and in our reioicing, that our God may still continue to doe them, as we doe still perseuere to remember them.

9 Lastly, in this Verse he promisseth, that they should neuer be more ashamed of any reproches. Whereby we may note, that religion doth not commit any thing that either we may be ashamed of, or repent, for our labour in religion is not in vaine. If any through the feare or commandement of God should slay their children as *Abraham* would, or deceiue their maisters as *Jacob* did, or beguile their husbands as *Rebecca* did, or disobey their princes as *Moses* did, or murder their enemies as *Sampson* did, or loose their liues as *Christ* did; yet shall they neuer neede to repent any of them. Oh what a maruellous benefit hath a man by religion, which he cannot haue by any other thing in the world! There is nothing in all the life of man, but wee may repent, except it be the feare of God: We repent our words, our
workes.

works, our expences, our gettings, our wanderings, our negligence, our diligence, our sleepe, meate, and money and all: We are ashamed of our thoughts, our toyes, trifles, playes, childishnesse, wantonnesse, loue, hatred, lust, pouertie, nakednesse, and the very parts of our body; but of no part of religion. Thou shalt neuer repent that thou forsookest the world, beleuedst in the Lord, mournedst for thy sinnes, studiedst in the Scriptures, heardst the preachers, was obedient to the Gospell, praiedst many howers, watched many nights, fasted many daies, endured many troubles, and shalt die any death for the Lords sake, seeing heauen is thy rest: Nay rather we see many men in their death-beds with withered eyes, as if they had hawked, and hunted, and played, and laboured and loued, & hate much lesse; for now in their sickness their sinnes come on them, as the Philistines came on *Sampson* when he had lost his strength, & carry their poore soules into miserable captiuitie. O wouldst thou neuer weepe, nor sorrow, nor wring thy hands for any worldly thing? then be religious; and as peace was in *Israell* all *Salomons* raigne, so shal it be to thy soule all the while that religion raigneth.

10 The first reason: because religion is the wisdom of God: now this is the greatest point of wisdom to foresee that they doe nothing which may hurt them: for this is true repentance, not to commit sinne which must be repented; and it is religion that onely awaketh vs when wee are sleepe, and ruleth vs when wee are awaked: Wee neuer read that the children of *Israel* had any cause to repent their obedience all the while that they were in the wilderness; no more shall we haue any cause to repent our obedience to the Gospell, which is our heavenly wisdom. Another reason: it is the power of God vnto saluation. Let vs therefore say with *Dauid*, that for the Lord of hosts sake and for religion, wee will yet bee more vaine. that is, howsoever the world account of vs and of our zeale in re-

Reason 1.

Mat 11.19.

1 Cor. 1.30.

2

Vse 1.

Rom. 1.16.

2 Sam. 6.22.

Jerem. 38. 10.

ligion, yet wee will adventure their displeasure farther; for all their mockes, and reproches, and by-names, and slanders shall not dismay vs, but wee will goe forward in our pretended course: And as *Mical* was cursed with barrenesse all her life long, because shee mocked her husband *Dauid* when hee danced before the Arke; so I pray GOD they bee not as barren and void of goodnesse that mocke at the professors of religion. Again, let vs euermore hearken to the Lord speaking in his worde, for then wee shall not bee burned with heate, nor frozen with colde, nor bee ashamed of our youth, or bee troubled with our age, or repent our birth, or curse the day that wee came into the world: for it shall shield vs from all these mischiefes. Oh, let vs open our eares to his words, that hee may open his eares to our prayers: for as the Israelites were neuer blamed so long as they followed the cloud, the pillar of smoke, and the Arke: so shalt thou neuer bee blamed if thou looke vpward to the Lord, and ioyne thy selfe to the maine pillar of truth, the church of GOD, and follow the Arke which is the Gospell borne by the ministers; or else thou shalt weepe and crie, howle and repent at the last, when thou canst not repent thoroughly.

Verse 27.

11 *Yee shall also know that I am in the middes of Israell, and that I am the Lord your God and none other, and my people shall neuer be ashamed.* Now hee beginneth to follow the spirituall benefits from this *verse* to the end of the chapter; promising them first his presence, *verse* 27. 28. 29. then his power in the verses to the end. His presence is promised, first in regard of the particular knowledge of his fauour resting among them, *verse* 27. And in the two next verses, by the powring out of his spirit. And hereby wee may first of all note, that the church God which is Israel, hath the Lord in her continually. *For I am with you to the end of the world.* Although by diuine power God be present euery where, yet is he most present in the church in heaven and earth, there doth

Mat. 28. 19.
God euermore
in the church.

doth he shew more power, more mercie, more iudgement, more fauour, then in other places, I meane in that place where his Gospell is professed. The first reason, because in his Church is his chiefe treasure. And as Christ said to vs, where our treasures are, there are our hearts: so the Lords heart and soule is lodged in his Church where are his treasures, namely his feare, zeale, faith, knowledge, redemption, and the graces of the Spirit. And I would God men did not cast his treasure before the swine of their filthie finnes. Another reason; because the power of darknesse shall not preuaile against it, For as the Sunne doth breake away the cloudes, and the North-winde drive away the raine; so doth the presence of God in his Church, breake in peeces the strength of Devils, and drive away the rage of sinne: And truly, as when *Lot* went out of *Sodom*, the valley was destroyed; so when God shall forsake his Church, it shall come to ruine. Let vs learne to glorifie the Lord in the Church, for hee is not farre off, but in the midst of vs. Again, let vs also by the consideration of his dwelling among vs, hold fast our hope of trust, that wee bee not confounded at the last. The presence of *Deborah* made *Barac* get the victorie against *Sisera*, and his nine hundred Charrets of iron; and let vs, not by the presence of a woman or man, but God Almighty, put to flight all our finnes, and lead our pleasures captiues, that they may neuer more offend the Church of God.

12 Secondly by this verse wee must note, that it beho-
ueth euery member of the Church to haue a particular
knowledge of the Lords fauour toward him, not onely that
God is, or that Christ died for the World; but that God is
their God, and Christ is their redeemer: So that as *Elisba*
would not forsake *Elisha* because hee was his Master; nor
Ruth forsake *Naomi* because shee was her Stepmother;
nor *Peter* forsake Christ because hee was his Sauour; no
more must wee forsake the Lord for hee is our Master, our
Father, our Sauour, and our God. In this one point is inclu-
ded

Reason 1.
Esay 33.6.

2
Mat. 16.18.

Vse 1.
1. Cor. 6.10.

Heb. 3.6.

2
Euery one
must know
how he is in
Gods fauour:
2. Cor. 5.11.

Reason 1.

Heb. 11. 6.

2

Isa. 26. 2.

3

We must not
doubt of our
Religion.

1. King. 18. 21.

ded all Religion, for this is the end of all profession, that God may bee ours, and wee may bee his. The first reason; because without this assurance of faith wee cannot please God, So that whatsoeuer wee doe for companie or custome, or perswasion, or of vncertaintie, doth not please Almighty God. Again, if wee know not that God is in vs, then are wee reprobates, and then were it better for vs that wee had neuer so much as liued vnder the time of the Gospell. Therefore let vs seeke the Lord more ardently: for as the brethren of *Ioseph* might not see his face any more, except they brought little *Benjamin* with them; so may not wee appeare before God except wee bring this perswasion with vs. *Gedeon* slew fortie two thousand, because they could not rightly pronounce one word; but the Lord will slay many millions that cannot say, that he is theirs. Oh learne to say vnto God (my father) as *Isaac* did, that hee may answer vnto thee, my sonne as *Abraham* did. Again, let vs open the way, that other men may come to the Lord as well as we: for God keepeth not his kingdome to himselfe, as *Noah* did not build his Arke for himselfe, or *Salomon* his houses for himselfe, nor the Apostles possessed the Spirit for themselves onely; and so let vs not conceale the Lords fauour to our selues onely: but tell them to our parents, our wiues, our children, our seruants, our friends and our neighbours; that they may be signed by the same seale, and saued by the same grace.

13 Thirdly, God will haue none other to bee knowne in Israel but himselfe alone. Whereby wee are taught, not to stand in doubt, whom, where, when, we ought to beleue, feare, loue or worship: but onely and perfectly relie on the Lord. It is not good to halt betwixt two opinions, but either wee must bee constant professors, or obstinate blasphemers. I would they would consider this that say, they know not whether to be Papists or Protestants, for both hue alike and therefore both shall bee saued alike: But they must know that *Cham* escaped the flood as well as *Sem*, but yet hee escaped

caped not damnation so easily ; and so wicked professors in this life doe many times as well as good; but death and iudgment shall trie the cause. The reasons: first, because the halting part is often turned out of the way, and indeed it is fearefull that alway euill doth surpasse goodnesse, as weedes ouergrow corne, and sicknesse overcommeth health. Therefore let vs beware, least when wee doubt what is best wee take the worst, as *Ieroboam* did. Moreouer, while wee doubt in Religion, wee are carried away by the craftie deceit of men. For Heretiques and euill men doe alway labour first to drawe vs into wauering, and then to bring vs into condemnation. Let vs then abide in that which wee haue heard, for that which is first is truth, and that which is last is falshood. Let vs not haue tickling and itching eares, such as many in our dayes haue which like not our doctrine, our Preachers, our prayers, our Couenement, our Sacraments, our people, and our Prince: and what will they doe shortly, but fall in dislike with our God, and all manner of Religion. Let vs also learne to bee constant, that wee be not moued from it; but as *Ioab* would not come out of the

Temple, but would die holding the Alar by the hornes;

so let vs die holding fast by our Altar Iesus Christ:

And that seeing we must die, let vs die in

his armes, for his sake, to his

glory, and our own

saluation.

Reason 1.
Heb. 12. 13.

2

Ephes. 4. 14.

1. Job. 2. 14.

2. Tim. 3. 14.

The thirtieth Sermon.

Verse 28. *And afterward I will powre out my Spirit vpon all flesh, and your Sonnes and your Daughters shall prophesie, your Olde men shall dreame dreames, and your Yong men shall see visions*

29 *And also vpon your Seruants and your Maidens in those dayes will I powre out my Spirit,*

THese two verses containe the second part of the Spiritual benefits to be powred on them, namely, the Spirit and the graces thereof; for when he saith, that *hee will powre forth his Spirit*, he meaneth not to diuide the Holy Ghost into parcels: but by a vsuall figure of the Scripture, he putteth the Spirit for the graces, because wheresoeuer any one grace is, there is the holy Ghost. By this we may see that the olde Fathers and the Prophets had some knowledge of the Trinitie of persons in the Godhead: for not onely here but in many other places is mention made of the Spirit; and wee know the name of Sonne is and was very familiar in the Scriptures. He saith, *Hee will powre out his Spirit*, by a vsuall metaphor taken from water; because the Holy Ghost is resembled to water, meaning also, that he would giue it abundantly, in more plentifull manner then heretofore; so that all this pertaineth properly to the Kingdome of Christ, as *Peter* sheweth, and not to their returne from Babylon. By the coherence of this verse with the former, where is promised knowledge, as is heere the Holy Ghost: wee may note, that after God hath giuen vs knowledge, he also will giue vs the Holy Ghost, so that there is not any one that can assure himselfe that he knoweth God by the word preached, but hee may also bee assured that hee

is

1. Cor. 12. 6. 11

Heb. 10. 21.

Act. 2. 17.

After know-
ledge cometh
the holy Ghost

Act. 15. 8.

is made the temple and dwelling house of the Holy Ghost: this is the onely reward in this world of the obedience to the Gospell, that wee haue the Spirit dwelling in vs, and opening vnto vs the thinges of GOD: If the affaires of *Potiphar* were blessed because he had *Ioseph* in his house; much more blessed are the workes of a Christian, because hee hath the Holy Ghost in his heart. Oh learne (I beseech you) to know the LORD by the Scriptures, for then shall you haue the Lord dwelling in you; for then shall not sinne hurt you, nor the Deuill annoy you; you shall not feare any danger, nor any death; for the Spirit shall still comfort you, and carry your Spirits into Heauen.

2 The reasons: First, because wee should euermore haue him in our soules; the Lord knoweth that wee haue a great deale of sorrow to suffer in the world, and therefore he hath prouided for vs a comforter that may helpe vs to beare it: and they which care not for their profession, care not for the Spirit; and they which care not for the Spirit, care not for the LORD. By which wee may see how fearefull a thing it is to forsake the profession of the Gospell, for then the LORD forsaketh vs, seeing vs giue ouer his Spirit: also the Spirit of the LORD is fire, and if it purge vs not it will burne vs. Another reason; because it may perswade vs that wee are in the truth, for if our profession were but barely gathered out of the Scriptures by men, then might it bee altered, as the Ministers thereof haue beene altered: but the Spirit abideth for ever, and doth assure our heartes that this Gospell, this Faith, this Hope, this Obedience, and this Kingdome, is the same that Christ taught, the Saints beleueed, good men receiued, the Disciples liued, and all the faithfull haue obtained. So that if thou stand in faith and dost peaceably enioy the profession of Religion, and knowest by the infallible Word of God thou art in the way of saluation; then reioyce boldly, because the Holy Ghost is in thy heart, as *Simeon* did when he had Christ in his armes. But yet many haue peace in their hearts

Iob. i. 12.

Reason 1.
Iob. 14. 16.

Iob. 15. 26.

heartes through the Deuill, which are in errour, in Poperie, in Mahometisme; and Idolatrie, being perswaded they are in the truth: but this perswasion is but counterfeite like as the miracles of the Magicians in Egypt, were but counterfeite to the miracles of *Moses*; and therefore not euerie one that is perswaded hee is in the truth, is to bee thought to haue the Holy Ghost; but onely they that are perswaded by the Scriptures, and relie vpon nothing in the World besides.

Vse I.
Iob. 16. 8.

3 Let vs then trie whether as yet wee haue had the Holy Ghost ginen vnto vs or not; for the LORD teacheth when the Holy Ghost is come, hee will reprove the World of sinne; of righteousness; and of iudgement: of sinne, because they abound in it; of righteousness, because they want it; and of iudgement because they feare it. Now search thy soule whether thou hast been reprov'd for these things or not: for it will speake to thee when thou art alone, and it will follow thee whither soeuer thou goest, and it will not suffer thee to rest in any sinnes; but at the first it will admonish thee gently, afterward it will call vpon thee with diligence early and late, if thou amend not: It will make thy meate unsauourie, and turne thy sleepe into many feares; and then if thou repent not, either it will utterly forsake thee, or else lay load on thee of most fearefull iudgements and terrible wrath of GOD; which will either turne thee into lamentation and great distresse of minde, or else into desperation and vtter losse of soule. Oh, feare my deere brethren for the conscience of these things, for it will worke most terribly in you: if you haue it, you liue in subiection; if you offend it, you liue in danger; and if you lose it, you die in trouble. Therefore thou art happie, when thou art reprov'd for sinne; thou art more happie, when thou art inwardly scourged for thy faults; but thou art most happie, when thou art repentant in teares, and ashes, and sackcloth, and an infinite number of sorrowes: so that hereby wee see why GOD exempteth vs from the feare of Hell, because

because hee keepeth vs vnder continuall correction of sinne.

4 Another vse: let us aske for the Holy Ghost when we feele the want thereof, for GOD will send him to those that want him, Barren women aske for children, sicke men for health, olde men for life, weake men for strength, blinde men for sight; and therefore let Christians aske for the Holy Ghost: For God will bee as easily entreated for him as for the other; and he will giue vs more ioy then children, more comfort then health, more good then life, more benefit then strength, more profit then sight; and therefore let vs pray for him more earnestly then for any other of these. If you aske how you shall pray for the Holy Ghost, I answer, by the Holy Ghost. But you will say, if you haue him already, you need not pray for him: to which I answer; you must pray as sicke men doe for life when they haue life; to when you haue a little feeling of the Holy Ghost, pray that it may bee more, and that euery little sparkle may be a flame, and all our weaknesse turned into strength.

5 The persons vpon whome this spirit is to bee powred are sonnes and daughters, olde and yong, men and women, free and bond; for of all these doth the Church consist: Whereby we may obserue, that there is not any sexe, or any man, but he is capable of the Holy Ghost, and so of saluation. The reasons are: first, because they haue receiued the hope of eternall life. Secondly the promises are generall, and there is not any excluded, Therefore let vs learne not to greeue the holy Ghost, nor to quench any motions of the Spirit within vs: for the beginning of Religion is like the blading of corne, if it then bee bitten it neuer groweth more. Again, let vs fight against the lusts of the flesh, for the Spirit lusteth against the flesh, There must bee a pitched field in euery mans soule; the spirit is one fighter, and sinnes are the other; the soule is aided by the Spirit, and our sinnes are aided by the flesh: the weapons of the soule are spirituall, the word, the promises, faith, hope, loue, patience, and constancie

Luk 11.13.

Isa. 44.3.

Tiz. 3.7.

Eph. 4.30.

Gal. 5.17.

flancie; the weapons of sinne are ignorance, lusts, pleasures, ease, profit, gaine, pride, selfe-loue, and prosperitie. The meanes whereby they strike are temptations; if the soule conquer, the sinnes bleed abundance of teares; if sinne conquer, the soule is quiet and bound in a soft bedde of delight, that she may liue in perpetuall imprisonment, fedde with all lothing of goodnesse, and starued with vaine shewes of food, stuffed with sweet poysons of many wofull sinnes, and so in the end breaketh in peeces, and falleth to eternal' miserie. This is a Christians combate, one must needs die; the enemies cannot liue in league; the battell must needs bee fought out, and therefore come prepared; the lesse thou eatest, the better thou shalt endure; the more thou watchest in prayer, the more shall bee thy aduantage. This battell is like the battell betwixt *Dauid* and *Absolon*; for our owne sinnes which we haue begotten doe conspire against vs: and as *Dauid* wept for *Absolon* when hee had gotten the field; so wee shall weepe for our sinnes when wee haue conquered them, and wish that either they had not beene, or else that wee had not beene: therefore let vs haue the Spirit on our sides, that wee may haue peace in our soules.

3

6 Now follow the effects of the Spirit; and the first is that they shall prophesie; the next, that they should dreame dreames, and see visions: for these were accounted the most honourable workes of the Spirit before the coming of Christ, because herein did the Lord answer the demands of men, as wee may see in *Ioseph*, and in *Zacharie*. And vnder these old types doth the Prophet signifie the abundant graces in the Church, when every one should prophesie, that is, should bee able to speake the word for the comfort and edification of his brother; and every one should see the counsels of God day and night by dreames and visions and not be afraide. First, we may obserue here, that none can prophesie but by the Spirit of God. It is not possible that any should open the Word of God and speake to the comfort of them that heare him, but by inspiration of the Holy Ghost.

Mat. 1. 31.
Luc. 1.

1. Cor. 14. 29.
None prophesie, but by the Spirit.

Ghost; therefore those which speake in the congregation, and are not able to edifie them that heare them, do nothing lesse then speak by the holy Ghost, opening their barren wits to the wonder of the world. The reasons: first, because Prophecie is an opening of the counsell of God, which none can do but those which haue the Spirit of God. Again, it is the spirit of God that openeth our hearts, and maketh vs able to answer the aduersarie of our profession; much more doth it helpe vs when we are to comfort the people of God in the congregation. Let vs therefore in our preaching or prophesying learne to prophecy according to the proportion of faith, for as it is a damnable thing before God vnder an oath to couer falsehood, so is it a like damnable thing vnder pretence of the spirit to teach heresie & impietie. Again, let vs learne to trie the spirits, whether they be of God or not: for many false spirits are come into the world, bringing in againe poperie, heresie, Idolatrie, and the monarchie of the diuell, the which I pray God for euer destroy.

7 But in this that we said that the abundance of the spirit vnder the time of the kingdome of Christ, is shadowed forth vnder these types of the old Testament; so that the kingdome of Christ consisteth of such members as are heere described to be possided with the Spirit of God to prophesie and such like. Whereby we learne that those which auoide the ministration, and other spirituall functions, doe as much as they can darken and deface the kingdome of Christ, so that a continuall and vnwearied studie must bee applied vnto the same: there is no wit so fine, but herein it may be busied; there is no profession so needfull, but it must giue place to this. For diuinitie is like *Sara*, and other artes and sciences like *Agar*: and although humane artes haue conceiued with childe; and gotten more followers then diuinitie, yee they must know they are but handmaidens, and must be subiect to their mistresse. The reasons: First, because the ignorance of the Scriptures is the mother of all abomination and error: so that take away Religion and Diuinitie,

C c

although

Reason. 1.

2

1. Cor. 2. 11.

Luk. 21. 15.

Vse 1.

Rom. 12. 6.

2

1. John. 5. 1.

They which labour not to prophesie do deface the kingdome of Christ.

1. John. 5. 39.

Reason. 1.

Matth. 22. 35.

Math. 16. : 8.

Psal. 119. 9.

Apo. 7. 53.

None in the
Church too
good for to
 studie diuinityReason 1.
1. Tim. 4. 8.

although their Sciences could make gold, yet they cannot stand. Secondly, in the profession of faith and of Religion consisteth the groundworke and foundation of the Church, and therefore they which giue not themselves hereunto, doe not onely pull downe the building of Christianitie; but raze downe the verie foundations thereof. I haue followed these things more at large in the beginning, and therefore I now touch them lightly. Let vs therefore exercise the commandments of God, and purge our impure liues by their rule, for so long as our eares are open to his word, our liues shall be covered from shame: as *Isa* prospered all the daies of *Iehoiada*; so shall we so long as the Gospell and Religion ruleth in our soules. Let vs take that which the Angels brought, for they brought the law, and in nothing are wee so like the Angels as in the studie of Diuinitie: for they behold the face of God in heauen, and we behold him in the Scriptures.

8 Thirdly, when he saith, that *their sonnes and their daughters shall prophesie*; we may note that there are not any in the Church too rich, or too good for the studie of diuinitie: *Isay* the Prophet was of the kings seed; and *Salomon* the richest and wisest King that euer was, would be called a Preacher in his wisest and best daies. Our gentlemen scorn this priestly trade, but ser their sons to marchandize, or to the law, or to one goldē trade or other, for they set their sonnes as much to diuinitie as their daughters: yea, they thinke their whole family is disgraced, if there bee any of their name a Priest: for so they odiously terme vs, other wise the name is too good for them or vs. The reasons: First, because bodily exercise profiteth little, but godlinesse is profitable to all. One was wont to say, that the world was destroyed by three sorts of men: by Lawyers, for they destroy mens goods; by Phisitions, for they kill mens bodies; and by ignorant Diuines, for they damne mens soules: now verily I thinke that so it is with vs; for there was neuer more contention for wealth, or more cost laid forth on Phisicke, and

and neuer lesse care for saluation. Such ignorant Diuines haue marde all, whose heads are as full of learning, as a flint stone is of coyle, and their liues correspondent to their knowledge; so that now adaies there is no difference betweene *Aaron* and the Priests of Egypt, betwixt *Nadab* and *Phinehas*, betwixt *Sados* and *Abiathar*, betwixt *Michasiah* and *Zedkijah*, betwixt *Jeremie* and *Shemasah*, betwixt Christ and the Pharisees, betwixt *Peter* and *Simon*, betwixt the Phisition and the patient, betwixt *Balaam* and his Ass. Studie doth not commend a Diuine, but a noble mans letter, and an Angell of gold is more worth then a Preacher of righteousness. Another reason: it will amend euery mans way. Let therefore the word of God dwell among vs plentifully, and let vs exercise the Scriptures from our childhood, that so we may haue God in our selues, Religion in our hearts, and holinesse in our liues, that our ancients may teach better, our youth may liue better, our children may learn better, that our houses, our hearts, our liues, our fathers, our sonnes, our daughters, may be blessed. Fourthly, he saith, *Hee will poure forth his Spirit upon their seruants and maydens*: who in old time were basely accounted of, especially if they were not of their owne nation. From hence we may note that it is the dutie of Christians that liue in these times, since this Gospell was fulfilled, to haue care to make their seruants religious, or else to make choise of such when they want. A good Christian will bee alwaie a good seruant, and therefore if thou wouldest haue good seruants, make them good Christians: Hee is a better seruant that liueth well, then he that laboureth well, for thinke not that hee will euer make conscience of thy businesse, that maketh not conscience of the Lords businesse. The reasons: First, because thou mayest safely giue all into his handes, as was in *Ioseph*. Againe, hee may profite thy Sonnes, and doe them more good then thou canst. Therefore, let seruants bee handled like Christians, not like slaues, like men, and not like beastes. They are your brethren

2
Psal. 119.9.
Col. 3.16.
2.Tim. 3.15.

Christians
 must haue religious
 seruants.
Prou. 14.35.

Col. 3. 23.
Reason 1.
Gen. 39. 8.
 2
Prou. 17. 2.
Vse.
Leuit. 25. 39.

1.Tim.6.2.

1.Cor.7.22.

2

1.Tim.6.6.

1.Pet.2.18.

brethren, despise them not. They are the Lords free men, abuse them not. Command them no euill, offer them no wrong, hinder not their faith, torment not their liues, forsake them not in age, nourish them in sicknesse, pay them their hire, feede them sufficiently, empaire not their credite, reuile them not, correct them for euill, commend them for godlinesse, and be such masters to them, as Christ is to you. Againe, let seruants make choise of Christian masters, not where they may haue most wages, but where they may haue most instruction; not where they may haue most ease, but most information. You were better eate herbes with a godly master, then a fat Oxe with a wicked; you were better fare hard, & worke hard, where your soules may be gouerned, then fare well and worke little, where your soules are endangered. Be subiect to thy master. Serue not an Atheist for any money; nor a Papist for any meate; nor a neuter for any hire; nor a knowne hypocrite for any wages: but serue thy master, looke to his wealth, trauaile for his profite, mispend not his substance, defend his credite, make much of his children, and pray for his saluation: Care not for ease, spend nothing in riot, carrie no tales, keepe within the house, and remember God in thy worke, that hee may remember thee in thy death; for as thou seruest, thou shalt be serued againe.

The

The one and thirtieth Sermon.

Verf. 30. *And I will shew wonders in the heauens, and in the earth: bloud and fire, and pillars of smoake.*

31 *The Sunne shall be turned into darknesse, and the Moone into bloud, before the great and terrible day of the Lord come.*

32 *But whosoever shall call on the name of the Lord, shall be saved: for in mount Sion and in Ierusalem shall be deliuerance, as the Lord hath said, and in the remnant whom the Lord shall call.*



Now we are come to the last part, namely, the manifestation of the power of God by great and fearefull signes in heaven; and secondly by giuing saluation to the faithfull. Concerning the great and fearefull wonders, much hath alreadie beene spoken, and now the lesse shall suffice. For the interpretation take thus much: That when Christ is come and ascended into heaven, and the world conuerted from infidelitie vnto him; then shall appeare many extraordinarie tokens of the Lords power, both in the heauens and in the earth, the lightes shall be most fearefully eclipsed, being in shew turned into darknesse and bloud; the ayre shall bee troubled; and many terrible and strange things shall be seene: So that heerein is described the constitution and euent of all things at the change of the world, when God shall come to take vengeance on his enemies, as it is in the Chapter following. I will briefly touch euerie thing that I purpose to handle in this verse. First, in that he telleth vs of these fearefull wonders presently to succcede, or rather to accompanie the preaching of the Gospell, the powring forth of the spirit

Luk. 21. 9. 9.

Hos. 5. 15.

Reason. 1.

Luk. 21. 18.

Vse. 1.

1. Pet. 4. 19.

2

Rom. 10. 12.

God sheweth
his wrath be-
fore he doth it.

Reason. 1.

2

Isai. 2. 18.

Psal. 8. 2.

Vse. 1.

Mich. 6. 9.

Amos. 5. 18.

and conuersion of the world : wee may learne that God will giue vs temporall calamities with spirituall benefits. So that there is no maruaile that in our times there haue beneene scene to many terrible things in heauen and earth, seeing the Gospell hath beneene preached vnto vs : for calamities make vs to beleeue it more willingly.

2 And if the Gospell be not shadowed in this trouble, and we not ouerthrowne by them; then haue we a notable triall of the Lords promise toward vs. For as *Gedeons* fleece was drie when all the earth about it was wet; so shall we be safe when many shalbe cast downe. Let vs learne to commit our soules vnto him, that although the heauens fall downe, and the earth be removed, the Sea be dried, and the light be darkned, yet we may possesse our soules, and our soules may possesse our Saviour; for it is God that sendeth wonders, and ruleth all signes: the same cloud did lead the Israelites to Canaan that brought other to destruction; and the same signes are for our saluatiō, which are for other mens condemnation.

3 Secondly, when he saith he will set wonders in heauen, we are taught that God will manifest his wrath before it commeth. Heauen is in the sight of all, and naturally we are inclined to looke vpward; so that whatsoeuer we there see, we know it commeth from God; and therefore there are the signes manifested, because euery one might seethem. The reasons : first, because we may either conesse them, or be confounded by them. Secondly, that the greatest enemies of God may be stilled. Therefore learne so soone as you see the rod to feare him that ordained it. Again, let vs make a good vse of the signes that we haue already scene, and not trie the Lords patience any longer, or tempt the power of God any more. The wicked Iewes would haue had Christ shew them a miracle when he was on the crosse, and then they would beleeue him; but yet they were wicked: and so you which desire more to see of the Lords power, that you may be amended, are still wicked; for if you cannot beleeue the liuing word, you shal not beleeue the dead miracles.

4 Thirdly,

4 Thirdly, when he saith that all these shall come before the great and terrible day of the Lord: we must note, that all the wonders and signes in the aire must prepare vs to iudgement. Oh how can the Lord change vs, when he thus changeth the world; and how dath he provide for our safetie, and preach our repentance by all the wonders of heauen and earth? Darknesse putteth vs in minde of hell; fire putteth vs in minde of the latter day; bloud putteth vs in minde of destruction, smoke doth admonish vs of the vanity of our life: the earth would moue vs to repentance by removing her selfe; the light would coner our sinnes in darknesse, by withdrawing it selfe; and the clouds would call vs to heauen. Let vs learne to feare the power of God more earnestly in his creatures, that if these strange things come vpon vs, yet we may not forget our Sauiour, who shall come in the clouds.

5 But *whofoeuer*. Least we should thinke that these troubles should ouerturne and overcome all in the world, when there shall be no light but darknesse; no peace but thunders, no comfort but fires, nor any appearance but wrath & iudgement: the Prophet in these words telleth them, that then euen in those most desperate miseries, God would remember to heare the prayers of his children; for the godly cannot choose but feare mightily, when they should see al the world in an vprere, and heauen and earth roaring to their destruction. Whereby I might note, that good men must endure the feare of those euils which shall come on the world, because they loue their life too much, and because their whole life must bee mortified and mangled with many sorrowes, yet let vs not so feare that we despaire, how neere soeuer we seeme to destruction, but be obedient as *Noah* was, though the waters and cries of all the world be as neere to vs as they were to him. First, when hee saith that *all that call on the name of the Lord shall bee saved*: wee may note that saluation must bee prayed for, before wee can haue it. Saluation cometh not as honour came on *Dauid*, which made him a King before hee thought on it;

3

Isa. 29. 6.

Isa. 33. 47
Psal. 119. 108
Rom. 8. 36

Isa. 41. 14
Heb. 11. 7

I
Heb. 7. 25

but it must come on vs as cleanness and health came on *Naaman*, which he trauelled for, and prayed for, and washed for seuen times in Iorden before he could be cleansed. And as the poore Cannanatish woman entreated Christ a good while before he would grant; so the Lord looketh that men should entreate for saluation many daies and nights, and times, with many teares, and sighes, and grones, through many sorrowes, and cares, and troubles, before they can be saued.

Reason. 1.
Psal. 3. 8.

Ephes. 2. 8
1. Pet. 1. 19

2

Some of the
Iewes shall
euer be saued.
Rom. 11. 15.
16. 26

6 The reasons: first, because saluation is the Lords, and therefore it must be praied for: secondly, wee must bee saued by faith: now faith is no faith that prayeth not for grace. Therefore as the old fathers searched for saluation, so do thou; and as the woman did for her money, which neuer gaue ouer sweeping and seeking till she had found it: in like manner do thou; but follow saluation as *Isaac* followed *Abraham*, vnto the place where he should be sacrificed.

7 Secondly, when he saith that there shall bee deliuerance in Mount Sion, we may note, that God will euermore haue some among the people of the Iewes that shall be saued: so that, notwithstanding their intollerable hardnesse of heart, and great obstinacie against the Gospell, yet there are some beleeuers among them, and it may be that there shall be a day when they shall all beleue in the Messiah: and I thinke verily that this is the verie cause why they are reserved aliue; for else in consideration of that great villanie offered to our Sauour Christ, with their infidelitie, and other notorious sinnes, they had long agoe beene destroyed, man, woman, and childe. And therefore I cannot forbear in this place to recount vnto the world some of those most cruell, inhumane, and barbarous designes of the Iewes liuing thus in exile all the world ouer, being all of them of one implacable minde and disposition to Christ and Christians: which I therefore thinke needfull to remember that other may admire at the most wonderfull patience and long suffering of God, which suffereth such parricides and traytours

toursto his sonne to liue; and therefore hope for a time of their conuersion, for nothing can bee expected from them good for the societie of man, vntill they turne to bee Christians.

8 First, euen when the bleeding wounds of our blessed Sauour were fresh in remembrance, and the Iewes but newly saued from death by the mercie of the Romane Emperours, when as the ruines of eleuen hundred thousand of them at Ierusalem remained in their sight, and they were well admonished how the blood of Christ-called vengeance vpon them: Then euen then in the raigne of *Traian*, the Iewes of Cyrene, for no cause but hatred and contempt of other nations, set vpon Greekes and Romanes, Gentiles, and Christians, and slewe them without pittie or difference to the number of two hundred thousand men, giuing some to dogges and wilde beastes, enforcing other to fight and kill one another, and if aay liued they slewe them with their owne hands. And being dead (I abhorre to remember such crueltie but with reuerence to mankinde, and prayer, that it may neuer be so any more) they did serue in mens flesh at their tables, and did eate it, they did sleie off their skinnos, and weare them on their bodies, putting their guttes and entrailes (euen bleeding) about their middles in steed of girdles. And in imitatio thereof the Iewes of Egypt and Cyprus did the like vnder the guidance of one *Artemion*, by whose rage two hundred and fortie thousand more perished in those countries. So that there came forth a law for the punishing of Iewes with death all ouer the Romane Empyre, and yet the Lord suffereth them to liue and grow into a great posteritie, I hope in their end for their conuersion.

9 When *Cosroes* that wicked Persian King did depopulate all Palestina, and made hauocke of all Church goods, there also he spared not the effusion of Christian blood, yet so as he kept many Christians aliuie, for he had razed and burned their Churches, and carried them away prisoners.

But

Coelius ex Diou.

Cuspinian.

But obserue with me the hatred of Iewes against the poore Christians thus spared aliue, they buy and redeeme them at the handes of the Barbarous Persians, and not contented to vse them as their slaues, and let them liue, but as if they were of some tygers brood or serpents seed, they put them to cruell torments, and so contrarie to all humanitie kill their ransomed bond men whom they bought for no other cause, but for to disport and please themselves in their destruction. Euen as before in the daies of *Inslian* they set the Christians Temples on fire throughout all Palestina, they opened the graues of the dead, and raged against the bones of Christians, and killed whomsoever they met, but the Bishops and Ministers they cut in peeces, frying their disiected parts in all contumelie vpon the coales, and ioyning in confederacie with the Saracens to roote out the name of Christ, and Christians out of all Palestina; but deliuerance was in Mount Sion: for the Emperour overcame them in battaile, and tooke punishment of these men-haters, and yet Almighty God suffereth them to liue.

10 Againe, the Iewes of Braia (saith *Vincent: and Gagnius*) tooke a Christian man, crowned him with thornes, led him about the towne, whipped him, and crucified him as their fathers before had done to Iesus Christ. And the like to this did the Iewes in England at Norwich in the time of King *Henrie* the third, at Easter, in disgrace to our Religion crucifie a young childe which they had stolen from his parents, as before that time they had done to another childe of eleuen yeares old at Lincolne. At Forcheim in Germanie they bought a childe, of an old woman which had stolen it, and killed it by pricking it vnder the nailes of fingers and toes, sauing the blood, and casting the dead bodie into the river tyed and fast bound to a millstone. Yet Almighty God discovered it, who caused one of the armes to be seene aboue the water, which was espied by fishermen, who tooke vp the bodie, and brought it to land.

The

The Marquesse or Prince of the place comming to see it, the said hand stretched it selfe againe to him, as it were desiring reuenge for the cruell losse of life : and (saith *Patriarcha Barbarenfis*) the Iewes being brought vnto it, it did sweate out bloud: and the seruant of the old woman that tolde it discovered all the practise, who were then punished, and yet Almighty God suffreth them to liue: who since that time in despite of Christ and Christian religion : At Monachnum in the yeare of Christ 1285. offered a young childe in sacrifice; at Berne, 1085. crucified one *Ruffus* a Christians son, at Veesenleche in Thuring 1303. one *Conrade* the sonne of a Knight: And at Trent 1475. another child, with all the cruelties as their fathers had done before to Iesus Christ, and the like five yeares after at Mota neere Venice.

11 I will conclude all this discourse of Iewish crueltie with one more out of *Bonsinus* which is worth the knowing, because it concerneth the causes and reasons of all their barbarous proceedings. There were twelue Iewish men and two women which by cunning and force drew a noble young youth into their house at Tirmania in Hungarie, in the yeare 1495. where they laid handes on him, they stopped his mouth, so as hee could not crie, and so strangled him, and yet opening his veynes they drew out his bloud, which they sopped vp as much as they could, and reserved the residue to another time: his flesh also they chopped in peeces, and so buried it in the earth. The youth, missed by his parents, was sought for, and by enquire of the Magistrate, the whole plot was discovered. All the Iewes were burned that knew of it, the residue not guilty of it, yet were stripped of their goods, and banished. The Magistrates by diligent examination found foure causes of this Iewish crueltie, as the parties guiltie confessed. First, their forefathers had instructed them to doe so, because the bloud of a Christian (as they said) with the foreskinne cut off in circumcision was good to stay bleeding. Secondly, the

the same eate or drunke (that is the blood and flesh of a Christian) doth beget loue. Thirdly, that it is good against the flux of blood, both in men and women of the Iewes. Fourthly and lastly, because of a decree among themselves, whereby the Iewes are bound every day by prescription of their forefathers to offer some Christian blood in sacrifice, for esteeming whereof they cast lots, and that daies lot fell vpon the Iewes of Tirmania. These are the causes of their crueltie, and yet the Lord forbearth them till they or their posteritie be turned vnto him, that they may repent, and deliuerance be in Mount Sion: which God of his infinite mercie worke speedily, that Iewes and Gentiles may together worship one Iesus Christ.

12 Thirdly, the Prophet alledgeth the prooffe heereof when he saith, (*as the Lord hath said*) whereby we may note, that the promise of God shall preserue his Church in what distresse soeuer it bee, yea when heauen and earth shall be burned, they shall bee preserued. The reasons: first, because all the promises of God in him are Yea and Amen, they are not changeable but constant as it is alreadie declared, because he is mightie that doth his word. Again, life eternall is given by promise, and if the promises neuer faile in that, no more they can in this. Therefore let vs through patience doe the will of God, and waite for the promise, and hauing once receiued it, let vs feare no euill nor any death.

13 Fourthly, when he saith, that *saluation shall be to a remnant, and to as many as God shall call*: Wee may note, that but a remnant, that is a verie few shall be saued. The reasons: because of the great hatred of God against sinne, the wich hatred shall cause all the damnation of many thousands. Secondly, the Lord will make but a short account of all the earth. Therefore let euerie one study to enter although he know there is but few to be saued, that if it may be, he may be one of those few. Again, let vs know that except the Lord of his great mercie did keepe this remnant from

3
God his promise shall preserue his Church.
Heb. 13.5
Reason. I.
2. Cor. 1. 18. 12

2
Col. 3. 14
Heb. 10. 26
Gen. 32. 9. 10

4
Few shall be saued.
Luc. 13. 23.
Reason. I.
Rom. 9. 14.

2
Vse 1.

Rom. 9. 28.
Luc. 13. 24.

from the violence of sinne and Sathan, no not one should or could euer come to life eternall.

Lastly, when he saith, *to as many as God shall call*: we may note, that we must be called by the Gospell before wee can be saued in the kingdome. But of these points I haue often alreadie spoken in the former treatises, and therefore I may the safer excuse my breuitie; and the God of all mercie giue a blessing to all.

Isai. i. 9.

Jude. 5.

The two and thirtieth Sermon.

Chap. 3. Verſ. 1. *For behold in those daies, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem.*



This third and last Chapter of this Prophet *Joel*, containeth a most lamentable destruction of mankind, namely of those which were the sworne enemies to the Church of God: which cannot choose but moue a heart of stone, to exceeding sorrow and abundant teares, to consider that so many braue men, stately Kings, warlike Soldiers, honourable persons, rich possessors, beautiful women, and innoent yong children (as it may seeme) should be violently driuen and drawne vnto the slaughter-house of woefull destruction. Oh, how may men sorrow, that they were so borne to be enemies to God; and so liue that they hurt themselues; and so shall die as they condemne their soules? for their blood is worse then water, their flesh is viler then dung, their heart is baser then the earth, and they were onely created, that they might be destroyed. In the handling of this Chapter we will obserue this method:

First,

1

Esay 24. 1. &

42. 1.

Ier. 51. 1.

Mat. 24. 25.

By the word
wee behold
what is to
come after vs.

2. Cor. 4. 18.

First, the time when the enemies of the Church shall be distressed; and secondly the manner. The time is set forth in this *vers.* to be then when the Lord should bring againe the captiuitie of Iudah and Ierusalem: that is, when hee should deliuer them from all manner of thraldome.

2 For behold: The Prophet after the vsuall manner of the Scriptures, beginneth the matter with words of demonstration and attention, and so telleth them of this matter, as if it were already in action; bidding them to behold it, as wee may see the like. By which wordes wee may note, the Word of God in Prophets and Preachers must teach vs to consider as well the things that are to come, as those that are present, *Wee looke not* (saith the Apostle) *on the things that are seene, but on the things that are not seene.* The voice of the Lords word must not bee like the stroke of the Musition, which onely affecteth a man while he heareth the sound: but it must be like a Physitions potion which worketh in the bodie many dayes after it is taken. But what doe I talke of dayes? as *Jonathan* loued *Danid* when hee neither saw him nor heard him, so must we loue the word of God and thinke thereon, when we neither see it nor heare it. The Oxe careth for the pricke which presently goeth him, but yet hee neuer thinketh on the slaughter which is comming; the childe feareth the rodde which hee seeth, but thinketh not on it when it is hidden; the sheepe windeth from the storme when it bloweth, but in calmer times it neuer remembreth: but God which hath made vs more excellent then Oxen and sheepe, and willeth vs to be more wise then children, hath giuen his word that wee may know and feare the things that are to come. So that in this sort thou must perswade thy selfe; if thou heare the Preacher tell of any plague, then thinke with thy selfe that thou now beholdest it a farre off: & therefore it will certainly come. Beleeue the Lord and his Prophets, said *Iehoshaphat*, and you shall prosper: but alas our dull-hearted hearers will beleeue no more then they see; will feare no more then they feelee; nor bee righteous

any

any longer then they are in affliction: Death is farre off, they care not for it; and the day of iudgement will be God knoweth when, and therefore if their time bee so long, they thinke it will be neuer. Oh wretches! behold presently before your eyes, how the Lord commeth, how the sword wasteth, how the blood runneth, how vengeance encreaseth, how Christ condemneth, and all things are ouerturned. If thou canst so behold the comming miseries, and with teares lament them, as if they were present, thou shalt likewise by the word of God so beholde the comming ioyes of another life, and with heart reioyce, as if now thou enioyedst them. Therefore behold iudgement, and terrour, and thunder, and fire, and the overthrow of all things, which one day shall bee, that thou mayest feare thy proud and sinfull nature; and so beholde mercie, the resurrection, the life to come, the face of God, and the fellowship of Angels, that thou mayest quietly repose thy soule in the sweet profession of the Lords Gospell.

3 The reasons of this doctrine are these: first, because they are base minded, if not beastly affected, which onely looke to the temporall things that they see, and not to the heavenly and eternall things, which they see not, as the Apostle in the fore-named place saith; and therefore it is farre more honourable that thou shouldest beleue the things that are to come when we heare them in the word, then the things that are past and present which our eyes behold. Againe, our Sauour saith, that all things are possible to him that beleueth, which is verified in nothing more then in this: when wee giue vp our whole hearts to the things that are preached, and daily waite when they shall be performed: And if all things be possible, then is saluation and the ioyes of heauen possible for thee if thou canst beleue them, and so liue as thou mayest obtaine them.

4 The vses which wee are to make of this doctrine are these: first, seeing wee must bee instructed by the word

Reason 1.

2
Marc. 23.

Vse 1.

Rom. 9. 33.

word of God to behold the things that are to come, as if they were present; then let vs (uermore bee faithfull: the which thing the Apostle teacheth vs, when hee saith, that wee stand by faith, so that as our bodies stand vpon our legges, so our soules stand vpon our faith. And if this bee so; how many lame soules are there in the world? Nay, they are not lame that neuer had legges, but those that had them, yet they are monsters; and such monsters are faithlesse and infidell men. If thy legges be sicke, thou wilt goe to thy Surgeon; and if thy faith bee sicke, goe to thy Saniour: what comfort hast thou of the world, if thou canst not walke in the world; and what ioy hath thy soule if it haue no faith to walke in the Scriptures? Stand by faith and fall not, belecue soundly and strongly; bring not a wooden legge, I meane a wooden faith, such as men can make, but a true and substantiall faith, which the Lord onely giueth. Let not any thing moue thee, for all things are possible to the beleuer: though the earth remoue, bee not thou afraid; though the heauens passe, yet the world shall not passe: belecue all things; say not this will be long, or that will be late, or the other is doubtful, or God is mercifull, his minde may alter, or the preachers are but men, they may be deceiued, or the iudgements be conditionall, they may bee reuerfed; or the promises be vncertaine, they may be recalled.

2
Heb. 3. 12. -

5 Oh beware of an Infidell heart, and depart not from the liuing God: *Moses* because hee did but once distrust God, he could not enter into the land of Canaan; the gouernour that would not beleue the Prophet was trod in peeces; the Princes which would not beleue *Jeremie* were slaine by the Babylonians; and the soules which will not beleue the Preachers, shall be overcome by diuels. Oh consider how fearefull a thing it will bee for you to say as the Iewes. Surely there was a Prophet among vs. Therefore as the husbandman looketh to the haruest in the Winter when the corne appeareth not; as the seruant thinketh on

Ezech. 33. vers.
vlt.

his

his wages long before it commeth; as the bird thinketh on her yong ones long before she breedeth; & the builder thinketh on his dwelling long before it bee finished: so doe you thinke on the ioyes & woes which shall be long before they come. And account your selues the happiest men aliue whom God warneth with his owne word, that you may auoide the day of destruction: for if you liued not vnder the checke of the Gospell and the controulment of preachers, you might go as other barbarous nations do blindfolded, that is, vnwitting & vnknowing, to the slaughter of your bodies, and the butchery of your soules. Surely the Lord doth nothing but he reuealeth the same to his seruants the prophets; and therefore blessed are they that liue among them; but more blessed are they which heare them, beleue them, loue them, receiue them, and regard them, because God hath sent them.

6 Secondly, in this *verse* we may obserue when he saith, *In those daies, and in that time*: that God will haue the redemption & deliuerie of his Saintes, and church, to bee most certaine and knowne; for vpon this occasion doth the Prophet double the note of the time, as it were noting both the day and the moneth: So as once hee told *Abraham* that his seed should be a stranger in another land foure hundred and thirtie yeeres, and no longer; to shew vnto him, that they should be assuredly deliuered: So doth he heere by this prophet (though not so precisely) note the assurance of their redemption. The reasons of this doctrine are these; First, because we are not redeemed with any temporall, worldly, or earthly price, but by and with the most precious blood of Christ Iesus. Again, another reason is, because as the Apostle saith, that this was done in due time. There is nothing more remarkeable in the actions of Almighty God, then is their number, waight and measure. *I will iudge uprightly* (saith God by *David*) when I shall get conuenient time: and therefore the Iewes in *Jeremies* time were worse then Storks and swallowes, which know their appointed time of Summer: and in our Sauiours time they were worse then Chickens

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2
Redemption
must be cer-
tainly knowne.

Reason 1.

2
1. Pet. 1. 18.
1. Tim. 2. 6.

kens

Luke 19.

Ephes. 5. 16.

Gal. 6. 10.

Mat. 10. 12.

Vse 1.

1. Theſ. 1. 10.

2

Rom. 5. 5.

kens which knew not the time of their visitation. Repentance is the beginning of redemption, & for the working of repentance S. Bernard saith three things are needfull: Time, place, and a body. Time he diuiderh into three parts: the time past by bitternes of repentance, recouering that which is lost, and so spending his yeares in better actions; the time vvhich is present by good exercise; and the time to come in good resolution & purposes. For the first, S. Paul biddeth vs redeeme the time *because the daies are euill*: of the second, *while wee haue time let vs doe good to all men*: of the third speaketh our Sauour, *He that endureth to the end shall be ſaued*: and therefore the time of our redemption, and daies of our saluation must be certainly knowne and embraced.

7 The vses which come of this doctrine are these; First, seeing the Lord will haue the redemption of his people to be sealed and certainly knowne; then let vs looke for that time, and that day, when Christ shall finally deliuer vs from the wrath to come. What should make good men to fear the latter day? their redemption is certaine, the Lord is their Sauour, the Sauour is their head, their head is their brother, and vntill Christ come they are subiect to wrath, but when he is come they are deliuered from death. Againe, let vs receiue any pledge or token of the Lords loue and fauour toward vs, which is shed in our hearts by the holy Ghost: and seeing this is it, that wee are certainly redeemed, and our soules health is not builded vpon peradventures, but it is surely established; then let vs certainly perswade our selues that God loueth vs with an euermlasting loue. What will hee keepe from vs? that giueth vs his owne sonne, and will kill him to acquite vs? If this perswade vs not to bee penitent, and to loue God againe; then is not the loue of God, nor the blood of Christ sprinkled in our harts. Naaman would haue giuen to Elisha many thousand pounds, because the water of Iorden had cleansed his leprosie; what would he haue giuen if Elisha had cured him by medicine? But Christ hath cured our soules and bodies by the riuer of his owne blood, and by the

the losse of his owne life; then are we worthy to giue heart for heart, bloud for bloud, bodie for bodie, eye for eye, and life for life to him againe.

8 *Shall bring againe the captiuitie.* The Prophet vnder the name of captiuitie doth vnderstand all the miseries of the people of God; for in captiuitie there is a concurrence or content of all manner of euils. For in truth, if there be any estate lamentable in the world, it is the estate of a captiue: Hee shall liue a common slave, he shall ever bee abridged of libertie; he shall weare the coursell; he shall eate the basest; he shall lie the hardest; he shall labour the sorest; and he shall liue the vnhappiest: His correction shall be fitter for a beast then a man; his pittie shall be nothing; if he be sicke, hee shall haue no attendance; and in this is he worse then any prisoner, for hee must not begge for necessitie, but either liue with little, or else starue: and the prisoner knoweth, that the iudge onely hath authoritie to take away his life; but a captiues life is in euery mans hand. So that when we reade of the captiuitie of Iudah and Ierusalem, we must vnderstand an intollerable mischiefe to bee fallen vpon them. For their countrie was all spoiled, their goodly houses were razed to the earth; their streetes ranne with blood of men; their women, wiues and virgins were most shamefully abused; they were carried from their owne countrey, kindred and acquaintance; they were sold like beastes, they were killed like sheepe, they were kept like dogges, and they liued to see their children solde away into other countries, whose sweet faces they should neuer see againe. Oh, that we in England could chinke with our selues what was the cause, why God did so lamentably giue ouer his people to be racked and ruled by others, which was the contempt of his worde: and wee may greatly feare the like punishment for the same sinne among vs! Oh, my heart bleedeth to thinke what will be the estate of many, if a captiuitie should come, their goods which they would not giue to the poore, shall be taken by the enimie; the fire shall consume their

God determineth the ende of good mens trouble before trouble.

Reason 1.

Isay 10.32.

houses; the sword shall destroy their liues; the lust of men shall defile their gallant proud dames: and peradventure their tender babes and gentle posteritie shall be sold to bee some galli-slaves, some kitchin-boies, some to draw the plow instead of oxen, with their backs bare for the scourge; some to be slaine before their eyes, and many to be committed to the beasts, to the waters, to the heathens, and to the infidels to be new nurtured in paganism. O Lord keep this day from England.

9 But he telleth them that the Lord would deliuer them out of this captiuitie before they were in it, as God told *Abraham* of the deliuerie of his seede, before he had any seed. By which we may obserue, that God doth thinke vpon our deliuerance and redemption, before wee be in miserie. O vnspokeable mercy of God! which had so in his euerlasting decree appointed, that his sonne should redeeme vs before the world was made: yea, before there was any to bee redeemed. He doth not make thee sick, but first he hath made thee a medicine; hee doth not take away thy children or thy goods, but first he thinketh a way how to restore them againe; hee doth not stirre thee vp any enemie, but hee hath appointed thee another friend: and as at the beginning he made euery tree, and plant, and herbe, and fruite, before he made either man or beast which should eate them; so he continually prouideth meate before hunger, ease before danger, light before darknesse, and ioy before sorrow, as *Ioseph* of Arimathea which made his tooombe before hee was dead.

10 The reasons hereof are these: First, because hee will not haue his church to be in desperation of deliuerance: for our afflictions are called our burdens: now a burden is appointed to be taken from vs before it be laid on, and to our miseries are appointed to be taken from vs before they be cast vpon vs; for the rod of the wicked shall not alway rest vpon the backes of the righteous: And therefore let none cast in our teeth the misery of a christian which seemeth to be

be borne for misery; but rather christians are borne for immortality; for our short enduring calamities are nothing worthy the glorie which shall be heaped vpon vs. Another reason is, because that this is a token of the Lords iust iudgment. The Lord which euery way doth shew his mercy, will also declare the same in the chastising of his children: and therefore as in iustice he doth wound them for their sins; so in mercie he first provideth for their safetie, whereby we may knowe a singular comfort for them which are troubled in conscience, and let them not much trouble themselves to seeke for the meanes of their ease: for as *Abraham* did binde *Isaac* to be sacrificed, so he did vnbinde him againe; and in like sort as God hath troubled thy soule; so hee will giue it ease againe.

2. Theff. 1. 6. 7.

11 The vses which wee may make of this doctrine are these: First, let vs neuer despaire for any miseries whatsoever, but still hope, for the Lord hath already numbred the daies of thy life, and of thy sorrow, and of thy paine, and of thy affliction; therefore neuer care, for it will one day bee ended. Oh, but thou wilt say, it will be ended, but it will be long first; therefore I feare I shall faint in suffering: but how canst thou tell it will be long? hath the Lord told thee so? then abide his pleasure, although it bee to thy paine: hath he not told thee so? then make not thy affliction longer or greater: God which made the okes subiect to the greatest windes, hath giuen them the largest and deepest rootes to stay them vp withall: And if God doe tempt thee with long calamitie, O happy man art thou, for hee tempteth none aboue their power: and if God load thy daies with sicknes, or pouerty, or losses, or paines, or wounds, or infamy, or seruitude; yet know thou shalt be able to abide it, if God haue sent it.

Vse, I.

I say 40. 2.

13 Another vse is, that vnder our afflictions wee reioice in hope, for what greater perswasion can we haue to moue vs herewnto then this, that the Lord hath already determined the continuance thereof? Reioice therefore that thou

2

Rom. 12. 12.

art like vnto Christ, though thou bee vnlike to thy selfe: Know, that there is no darknesse, but it flieth from the Sunne; there is no poyson, but it yeeldeth vnto medicine; there is no winter, but it is removed by Sommer; and therefore there shall neuer come vnto thee any such miserie, but it shall be taken from thee. But some will say, we may endure our aduersitie, but we cannot reioyce in the companie thereof: how shall wee whet our hope and reioyce vnder tribulation? My deere brethren, if you can beare it patiently you may easily reioyce therein; for there is not required laughter to this ioy: but the inward peace of your soule, whereby you may know it shall turne to your good; and this you may haue although you lament with teares: therefore plucke vp your sorrowfull mindes, and put away your mourning garments, for the time is at hand, that your carelesse dayes shall bee turned into painlesse rest, and your carefull prayers into the ioyfull possession of life and glorie, and Angels and Saints, and God and Christ for euermore.

The three and thirtieth Sermon.

Verse 2. *I will also gather all Nations, and will bring them downe into the valley of Icholhaphat, and wil plead with them there for my people, and for mine Heritage Israel, whome they haue scattered among the Nations, and parted my Land.*



Having handled the time when the destruction of the Churches enemies should bee, which was when they were deliuered from their captiuitie: now it followeth that we pursue the manner of their destruction in this

this and in the verſe following : and for our more orderly proceeding, wee will firſt handle the cauſes of the Lords iudgement vpon them, and ſecondly the execution thereof: the cauſes expreſſed, *verſ. 2. 3. 4. 5. 6.* And firſt, before the cauſes the Prophet noteth theſe two things, their aſſembly, and the place thereof: their aſſembly in theſe words, *I will alſo gather, &c.* the place he calleth *the valley of Ichoſaphat.* When he ſaith that hee will gather all nations, he doth giue vs to vnderſtand his infinite power, that hee can eaſily bring the whole world together: *Dauid* ſaith that he calleth them from the riſing of the Sunne, vnto the ſetting thereof, that as hee could and did at the beginning create the whole world in one man : ſo can he at the latter end, bring them all together againe as one man. How can the theſe eſcape him, by riding ? or the whore-monger, by keeping in a ſecret chamber ? or the ſweaver, by creeping into a Princes Court ? or a king, by lying in his ſtrongest hold ? but as hee brought all creatures to *Adam*, that hee might name them, and ſeuē of euery cleane beaſt to *Noah* that he might ſaue them ; ſo will he bring all the world before his Sonne, that he may iudge them.

2 The reaſons are theſe : Firſt, becauſe he doth it by his Angels, who are of infinite power and wiſedome, and celeritie, and diligence. One Angell is ſtronger then all men, as appeareth by that Angell which killed all *Sennacheribs* Armie in one night, an hundred ſourescore and five thouſand, yet for all this power, wee muſt not feare or worſhip the Angels ; for they are but our fellow ſeruant, but rather let vs feare the Creator of Angels : for if hee haue giuen ſo much glorie to his Angels, on how much hath hee kept to himſelfe ? and if hee maketh them flames of fire, himſelfe muſt needs bee a conſuming furnace. Another reaſon is this: becauſe all the world do liue and move and haue their being in him, and therefore he may as eaſily bring euery one to iudgement, as a man may lay his left hand to his right. On how might this terrifie a great ſort ! which liuing in God, yet deny God, as *Abſalon* which would depole

The infinite power of God can at one time aſſemble the whole world.

Pſal. 50. 2. 3

Reaſon. I.
Mat. 24. 31

Iſa. 37. 36

2

Abſ. 17. 28

his own father to make him selfe King. There is no one point of Christian Religion which the Atheists of this world doe more labour to obscure, then this power of assembling all to iudgement: sometime they scoffe at the time (saith Saint *Peter*) where is the promise of his comming? for since the Fathers died all things continue in like manner. But this shall come vpon them as a snare in a day and houre of securitie which they neither know nor thinke of: sometime of the meanes, how the dead may rise, and all the living bee gathered into one place, in the twinkling of an eye: here let flesh and blood cease to reason; yet as the Sea and graues shall giue vp the dead buried in them, the Earth and Aire shall quickly by the same power giue and bring together all their Inhabitants, especially seeing the angels shall draw the nett to Land when the good fishes shall bee separate from the bad: and therefore of this power and for this day I conclude with *Gregorie*. Let vs so passe the pleasure of the time present, as wee neuer forget that bitter sorrow of the iudgment to come,

Vse 1.

Jon. i. 3.

3 The vses which wee may make hereof are these: first, that wee auoide not, and doe not flie from the presence of God, as *Jonah* did: for the Lord will bring vs againe, as hee did him. Whither wilt thou goe from the All-seeing Spirit of God? oh flie not from him; for there is no Heauen so high, but he is higher; nor any earth so deepe, but hee is deeper; nor any World so wide, but hee is larger; nor any place so secret, but hee can finde it out. Abide in his Temple, for there is his presence; and in his Church, for there hee dwelleth. Looke to him aboue, looke on him beneath, looke for him in the morning, and runne to him in the euening. Goe not out of the Congregation, for then thou runnest from him, but abide the LORDS leisure for euermore. But how might I complaine on them that runne away from GOD? some runne from the faith, some from the Sermon; some from our prayers; some from our companie; and some are gadding abroad

abroad in strange, Popish and Paganisme Countries; some goe to Tauernes, when they should goe to Churches; some to exercise of pleasure; some are riding in the fieldes, when they should bee praying in the congregations; and some are at the beare-baiting or play-houles when they should serue the Lord: oh monstrous times that euer men liued in! and they account themselves happie, that neuer come where any goodnesse is.

4 If God correct them, they are desperat; if the Law would punish them, they are obstinate; if the Preacher rebuke them, they are almost malice-mad. What doe these men, but flie from the presence of God? for they wil not goe to him, they wil not pray to him, they wil not lue with him, they wil not tarrie for him, they wil not see him, thy wil not heare him, but they shall surely feelee him. Although *Tzedechiab* would not abide the Babylonians but fled away by night; yet they ouertooke him, and brought him backe to their Captaine, who put out his eyes, and led him in chaines to Babylon: so although you flie from the Lord, yet he shall follow and gather you, be your companie neuer so great, and deprive you of your best estate, and lead you in chaines to the Deuils in Hell: They are separated from God; but you are worse then Deuils, for you separate your selues from God; yet be assured, you shall shortly trie that it were better for you to follow Christ into the Sea, as *Peter* did, then to forsake him on the I. and as *Iudas* did.

5 Into the valley of *Iehoshaphat*. These wordes containe the place where the Nations should bee gathered together: the which I take not to be any speciall place, much lesse the valley of *Engedi*, where *Iehoshaphat*. by the helpe of God destroyed the Ammonites, Moabites, and Edomites; but rather by allusion to that place and battle, hee sheweth what slaughter he would make of his enemies. But this word *Iehoshaphat* may bee taken as well appellatiuely as properly, and so it signifies the iudgement of God: and therefore the valley of *Iehoshaphat* shall signifie the place of God
his

2. Chron. 20. 3.

Iehonab-Missaphat.

Luke. 29. 30
The wicked
shall be vn-
willinglie
drawne to
iudgement.

his iudgement, as afterward the valley of threshing shall signifie the execution thereof. By the former words, and by these we will obserue, that the wicked shall be drawne to iudgement whether they will or not, for God will gather them into the valley of iudgement: As there is no force in the corne to resist the reaper, so shall there be no resistance in the wicked to auoid iudgement. And this thing of all other may mightily astonish all deceitfull and infidell hearts, which cannot abide to heare of iudgement; yet they shall bee compelled to come to iudgement. How desperate is their estate, when their conscience shall bee more against them then all the world, and their helpees of nature shall giue them ouer; and they left destitute of all hope, shall be deliuered into the hand of diuels: and surely they which scorne the companie of God his Saints on the earth, are worthie to be torne by the teeth and clawes of diuels in hell. But hast thou no grace to consider this before hand, and to thinke with thy selfe how thou shalt see an infinite companie of Angels driuing thee to iudgement, & then presently all the diuels in hell haling thee to damnation? Be willing therefore to come to God in earth, that thou mayst be desirous to go to God in heauen: for be assured, that if thou feare iudgement, and wishest it might neuer be, thou art in a pitifull case, for thy conscience doth alreadye condemne thee; and if thou despise iudgement, and watch not for it, thou art more retchlesse, for thou resistest God: but if thou crie for the last day, and say, Come Lord Iesus, come quickly, thou art a happie man; for the Lord is in thee, Christ hath cleansed thee, sinne is dying in thee, thou louest God his kingdome, and therefore thou shalt possesse his kingdome. Oh, that we could willingly submit our hearts to the Gospell, and then should wee not vnwillingly offer our soules to iudgement!

Reason. 1.
Mat. 26. 64

6 The reasons of this doctrine are these: First, because they shall be compelled by the power of God. They which wil not feele the power of God in sauing the, shall feele it in condem-

ning

uing them: and therefore as the power of God made *Pharaoh* to yeeld to *Moses* and *Aaron*; and made *Sisera* to yeeld to *Deborah*; and made *Goliath* to yeeld to *Dauid*; and made the temple to rend a sunder when Christ was crucified, and the Sunne to loose his light, shall compell the wicked to the iudgement seate of GOD. For if there were not Arresters which not onely seile vpon the wicked but also draw and force them to iudgement, they were well enough: for this cause the Scripture calleth them tares, which being cut downe are bound in bundles together and so lifted vp to the Cart, but cast downe to the fire without any resistance. Euen so the wicked shall be lifted vp to iudgement, and yet no man rescue them, and so cast downe to Hell, and no Man or Angell or Creature relieue them, which caused Saint *Austen* to write vpon the Creed, The Iudge in that day cannot bee preuented by grace, moued by mercie, corrupted by money, nor pacified by any satisfaction or repentance; becaule it is a time of Iustice not of mercie, which cannot be foreseene, like the crie of the Bridegroomes comming in the night, nor yet preuented, like as the trauaile of a woman which cannot bee auoided. Another reason is; because their hope for helpe or mercie or pardon is but in vaine, *Lament.* 4. 17. And therefore although they would escape, yet their hope shall deceiue them: as the Mother and Wife of *Sisera* which tolde of the victorie, when in the end it turned to their owne ouerthrow, I doe but briefly touch these thinges, because I haue handled them more at large already.

7 The vses which arise from hence are these; First, that wee come willingly to the throne of grace, *Rom.* 5. 2. or else wee shall bee vnwillingly drawne to the throne of wrath. Come to all godly exercises ioyfully; heare the Gospell diligently; reade the Scriptures zealously; loue the godly tenderly; and praise to the Lord comfortably: and then shalt thou come to grace, not to wrath; to glorie, not to shame; to life, not to death; to Heauen, not to Hell

Iud. 5. 301

Vse 1.

H. 11

2. Cor. 5. 11.

Reuel. 1. 7.

Hell. Make no excuses for thy absence, admit no delays for thy linderance, suffer no temptations for thy allurements; and let not the Wife of thy youth keepe thee from prayer, and the throne of grace. Feare GOD more than loue the World; hate euill more than loue thy Wife: Say vnto all Cumbrancers, away from mee, for I will keepe the Gospell of my God: I had rather loose my finger than my hand; my haire than my head; my bodie than my soule, my friendes than my GOD. I will feare the Lord before wrath, that I may reioyce in iudgement. Again, let vs learne to acknowledge and perswade our selues of this terrour of GOD: for except wee consider before hand how the Heauens shall bee consumed, how the Earth shall bee burned, how the World shall bee ended, and how the LORD shall bee manifested, the Gospell will bee but a weake word, and an idle tale vnto vs: But if thou canst beleue the last iudgement, and with the eye of faith beholde it a farre off, and tremble at the secret meditation thereof, then thou mayest easily feele the power of life vnto life, add happily forsake the sentence of death. Therefore euermore remember iudgement at thy feast, in thy bedde, on thy table, in the morning, at thy labour, before thy sleepe, and with thy friendes, that thou and they bee not of the kindreds of the Earth, which shall waile and lament before the comming of Christ.

8 *There will I plead with them.* Having finished the gathering together of the wicked into the place of iudgment; now it remaineth that wee goe on to the causes of their destruction, which the Lord heere openeth, as pleaders doe in their Courts at the Law: and therefore he saith, that hee will plead with them for his people, alluding to the manner of worldly iudgments: so that heere we may see that the Lord is both Iudge and Counsellor for his Church; which may greatly comfort vs and discomfort our enemies: for the Lord who is totally for vs, and eagerly against them, hath the whole

Law

Law in his owne hand. But in this that hee saith hee will plead with them, wee may note that God will open all the finnes of the wicked in iudgement. For pleaders will not omit any thing which may discredit their aduersarie, or the cause against which they speake: yea they wil suspect those thinges which they cannot gaine say, and condemne those thinges very peremptorily which they can any way blemish. In like sort, the Lord when hee shall draw thee to iudgement, will there open all thy life, and tell thy secret whooredome, thy hidden theft, thy often blasphemies, thy idle wordes, thy vaine expences, thy proud gestures, thy idle worship, thy friend-pleasing vanitie, and all thy hypocrisie. Thy charitie, hee will defame with vaine glorie; thy prayers, hee will account abomination; thy fasting, hee will call dissembling, and thy gentle nature shall bee accounted a flattering vertue: All this will hee bring to iudgement; he will proue it by thy conscience; hee will condemne it by his Gospel; and he will punish it by condemnation: oh, then shall thy faults bee written in thy forehead that all may know them, and thy priuie doings blowen with a trumpet that all may heare them, and thy forsworne finnes opened by a crier, that all may loath them.

9 Oh wretched wretches! which had rather abide this iudgement of God, then that which is in this life: but if thou haue any meanes to perswade thy soule vnto goodnesse or terrifie thy flesh from euill; let this helpe it, that GOD shall open all thy fautes at the day of iudgement, and discredit all thy vertues bee they neuer so many, or neuer so glorious. Thinke not that thy good deeds shall ouercome thy euil, but as one blemish disfigureth a whole bodie; so one sinne will disgrace a whole body of vertues. The reasons of this doctrine are these, because the counsell of euery heart shall then be manifested, whether it be good or euill, and if the counsels of men bee opened, much more their finnes. Another reason is, because they are remembered before GOD, and if all the finnes of the wicked be in the Lords

All finnes shall
be opened in
iudgement.
Eccles. 11.9.

Reason. 1.

1. Cor. 4.5.

2

Reuel. 10. 12.

con-

1. Sam. 15. 1. 2. 3
Exod. 17.

continuall sight and remembrance, then shall they not bee forgotten or couered when the number shall bee rehearsed. And surely mee thinkes that the conscience of this matter should mightily terrifie our natures from sinne, seeing that all our offences are continually in the Lords memorie. Some thinke that because the time is long since they committed aulterie, or sacriledge, or theft, or drunkennesse, or idolatrie; now God hath forgotten it, and it shall neuer more bee laid to their charge. But they must know that a thousand yeares are with the Lord as one day, seeing that is past as a Watch in the night: and therefore the Lord doth as well remember their olde committed finnes, as a Watchman remembereth who came by him in the night; their childish vanitie, their youthfull wantonnesse, their sinfull sporting, their filthy iesting, their babish trifling, and their merrie pastimes are fresh before the Lord. The Lord telleth *Samuel* that he remembereth what *Amalek* dyd to Israel, how hee was the first that did them to battle after they came out of Egypt: and therefore commandeth *Saul* to destroy them man, woman, and childe.

To This was many hundred yeares after the aſt committed, and the iniurie offered; yet God thinketh vpon it, although they had beene alreadie well punished for it. And so doth he remember, how thou hast oppressed the poore long agoe, how many acres thou hast encroched, how many pounds thou hast gathered by vsurie, how many mens cattle thou hast bought by extortion; and finally how often in thy yonger dayes thou wert negligent to sanctifie the Sabbath. If thy finnes might fall from thy life, as thy teeth in age doe fall from thy mouth, thou wert happie; or if thy life could be changed into holinesse; as thy old yeares turne thy blacke haire into whitenesse, blessed wert thou: but alas thy strength faileth, thy beautie sadeth, and thy life weakeneth, thy hand weakeneth, thy blood drieth, thy head changeth, and thy whole bodie stoopeth to the earth; yet thy wickednesse remaineth vntouched and vblasted, as the I-

ue which is thickest and greenest, when it hath killed and withered the great Oake.

II The vse which commeth of this doctrine is the same that the most wise Preacher that euer was taught vs, That seeing God would bring every secret worke into iudgment, therefore feare him and keepe his commaundements. How many wayes wee are taught to feare the Lord appeareth in the former Sermons; and therefore it were needlesse to vrge this exhortation any farther in this place. But if we consider that if it bee such a shame to endure the speeches of friends and enemies in this life for the faultes wee haue committed; how much more ought we to blush before the Lord with all the Angels of Heauen, and all the men that euer were, are, or shall be in the World, when at the latter day our faultes shall be opened; when every one shall hisse at our filthinesse, and laugh at our wickednesse. Oh confesse thy selfe to a few in this World, rather then deferre to bee reuealed before all in the end of the World. Thinke not that thy owne estate will be any thing more tolerable, because all other men shall haue their faultes also ripped vp and repeated; for the more the worse, a Iudge will be more easily entreated for one then for twentie, and therefore God will be lesse partiall, because so many shall be found guiltie: feare not shame, but death; abstaine not from sinne for the Worldes sake, but for the Lords sake; and let not other mens voices more appall thee, then the sentence of GOD. It hath beene heretofore and shall be hereafter more manifestly shewed, that God doth no more spare a multitude then a man, or many then one: and therefore neuer flatter thy selfe in the matter, but onely vse the time and these admonitions, that God may forget thy sinnes, and then they shall bee forgiven thee; and if they bee forgiven, they shall not be opened, but silenced at the latter day. For although wee shall then heare of the murder that *Cain* did; of the mocking that *Ismael* did; of the filthinesse that *Er* and *Onan* did; of the rebellion of *Abolon*, and the treason of *Indas*: yet wee shall not heare of *Noahs* drunken-

Vse.
Eccles. 12. 13.

drunkennesse, or *Lots* incest, or *Iosephs* oath, or *Moses* vnfaithfulnesse, or *Davids* adulterie, or *Peters* deniall, or of any of the faults of the elect; for their siones shall remaine in the graue, when their bodies are raised vp to the ioy of another life.

The foure and thirtieth Sermon.

I
God will ad-
iudge the in-
juries done to
his Church.
Psalm. 9. 17.



FOR my people. In these wordes we may obserue, that God will iudge the World for the iniuries done to his Church, and for nothing more, for he will then open the counsels thou hast conceiued against the godly, how many stripes thou hast giuen them; how many times thou hast reuiled them; how many wayes thou hast oppressed them; how often thou hast imprisoned them; and how many thou hast murdered of them. He will aske thy poore neighbour howe thou didst relecue him; howe often thou didst lend him; how much vsurie thou tookest of him; how many times thou didst harbour him; and with what affection of hart thou didst embrace him. I graunt that he will open thy other sinnes, and condemne thee for them; but yet the speciall cause why he sitteth in iudgement at the latter day with all the world before him, is, that he may make inquisition for the blood of his saiats, and iustifie his children whom the world condemned.

2 Looke ouer all the Histories which are both the record and the life of time, and see what euils haue beene suffered by the Church which haue not beene reuenged by the Lord. In *Abel* it was reuenged on *Cain* in *Abraham* it was reuenged on *Abimelech*, in *Ioseph* it was reuenged on his tenne brethren. *Israels* thraldome in Egypt was not forgotten till *Pharo* and his Host were drowned in the Sea, Why

was

was *Agag* hewen in peeces? or why was *Haman* hanged, or why was *Herod* vexed with wormes, or *Ieroboams* right hand dried vp? but because they wronged his Church, and did harme to his Prophets, which the Lord will not put vp or forbear to punish. So in the latter ages of the Church we read about the yeare 440. when *Rugas* a rude Barbarian, with many confederates, especially one *Iohn* a Scribe, did trouble the peaceable and Christian Empire of *Theodosius*, the said Emperour not destitute of worthy souldiers to defend his people, did betake himselfe to his prayers: whereupon *Rugas* perished by lightning: his army partly by fire from heauen (whereupon *Claudian* saith, the heauens fought for him) and partly by vniuersall pestilence like the hoast of *Rabsakeb*, they were all fearefully destroyed, in so much as all men confessed that God did worke miraculously to defend his Church.

3 The reasons are, First, because hee is the life of the faithfull. Secondly, because this doth shew his righteousness, when hee doth acquite the faultlesse, and condemne the guiltie. The vses which wee may make thereof are these: First, that we neuer grieue any of the Saints of God. When *Iehu* was to kill all the Prophets of *Baal*, hee bad them search diligently for the seruants of God, and be sure that there were not one among them to be hurt. this care ought men to haue of the least and basest in the Church, that they prouoke them not to complaine vpon them to the Lord: for surely if the poorest member of Christ that liueth among vs, doe iustly complaine of the greatest Lord and Potentate of the world vnto the God of heauen; it were better for that Lord that a millstone were tied about his necke, and he were cast into the Sea. Again, seeing it is so dangerous to offer any violence to any of the Lords children, let vs abide in the Lord Iesus, and then will he reuenge our cause; for hee cannot forget his owne stripes, and for his sake are wee buffeted and disdained, and mocked, and reuiled, and persecuted, and martyred: and

Ee

therefore

Oninium dilecte deo cui militat ather.
1ay.3.7

Reason. 1.

2

Col. 3. 4.

2. Thes. 1. 6. 7.

Vse. 1.

Psal. 105. 15.

Iob. 2. 28.

Wicked men
in their grea-
test ioy nea-
rest to hell.
Esa. 49. 15.

Reason. I.
Zeck. 1. 15.

2

therefore by him shall we be defended, and reuenged vpon them. If we be of the Lords bodie, wee cannot hurt the Lordes members: and therefore they which persecute the Church, and speake euill of the poore, are none of the Lords familie.

4 *Whom they haue scattered among the nations.* We haue alreadie shewed that one principall part of a captiuitie was the scattering and dispersing abroad of the people into many countries, where they should neuer gather strength or hope to returne home againe. This is the first cause why the wicked are thus iudged, because they scattered abroad the seede of *Iacob*, that it might die, and neuer grow; for so is the meaning of the word: Whereby wee may obserue, that the wicked are neereſt to destruction when they most of all triumph ouer the godly, as heere wee may see the first cause of their condemnation is the scattering of *Israel*. So the Lord affirmeth by the Prophet, that when the mightie were at the prey, and the tyrant at the spoyle; then will the Lord come and spoyle them, but deliuer his children. The Lyon and the Beare that *Dauid* slewe might haue escaped with prey and life, if they had not medled with *Davids* Lambes: and so the wicked might escape damnation if they could refraine from biting of the Lords sheepe. But seeing then they are at the brimme of destruction, when they are in the highest of their mischief; Ovnappie men which die as soone as they conceiue pleasure!

5 The reasons of this doctrine are these; First, because they helpe to aggrauate the euill vpon the poore Saints of God. *I did it a little,* (saith the Lord,) *but thou didst it much more:* so they make our faultes greater then they are, and giue vs more stripes then God hath appointed them; therefore doth the Lord so sodainly destroy them. Beware how thou accuse a good man, although thou do it iustly, for if thou make it any thing more, it shall redound to thy owne danger. Again, when the poore and good men are most oppressed

pressed by the wicked, then the Lord ariseth to heare their crie, and when he ariseth he cometh with all wrath to recompence the iniurie. And as alreadie I haue warned, so I must againe and againe: make not a good man complaine on thee to God, for thy oppressiō; for the Lord hath more delight to reuenge the cause of one that is helpelesse and friendlesse, then of tenne thousand that are able to defend their owne businesse; and in my choise, I had rather bee vniustly accused of treason to my Prince, then by a godly man, to bee iustly complained for iniurie vnto God.

6 The vses of this doctrine are these; First that we comfort our selues in the destructiō of the wicked. For although we are not to reioyce at their ouerthrow for our owne sakes, yet for the Lords cause, by whom they are ouerturned, we may lawfully and ioyfully bee comforted for their end. For God doth then take them when they are in their deepest mischiese, and when they purpose to execute their most deadly malice. None can know it but God, because none should haue the praise for their ouerthrowe but God. Therefore it is a vile thing for any to lament the losse of wicked men the enemies of God; for their life is not to bee desired, that liue not for the benefite of the Lodes household. Although *Dauid* lamented *Saul* and *Absolon*, yet that maketh not against this doctrine; for *Dauid* lamented *Saul*, because he had vndone himselfe, and lost the glorie of the field: and *Absolon*, because so kinde a father could not choose but bee moued for the viter condemnation of the fruite of his loynes. But this is most lamentable, that euen in our daies there are yet some that lament the ouerthrow of God his enemies, the Pope and Spanish forces, and it grieveth them that so many Cardinals and naitred Fathers, so many Abbots, and shaueling Friers are cleane driven out of England; whercas, if these had continued, the Gospell of Christ must haue beene banished: As well might *Moses* and a l Israel lament the

Ee 2

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*Psal. 13. 5.**Vse. 1.
Isa. 63. 1.*

ouerthrow of *Pharaoh* and the Egyptians in the Sea, (which they reioyced at) as these lament the ouerthrow of Papiſts and poperie, for which they ſhould be thankfull: and I pray God giue vs ſhortly as good cauſe to reioyce againſt all Atheiſts and Idolaters.

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Luke. 6. 25.

7 Another uſe is this, that wicked men learne to know their owne danger; for woe be vnto them that laugh, for they ſhall lament. Bleſſe not thy ſelfe when every one honoureth thee as they did *Haman*, for preſently he ſell to the gallowes: Exalt not thy ſelfe becauſe others praiſe thee, as they did *Herod*; for by and by he was deuoured of wormes: ſret not thy ſelfe: becauſe others deſerue better then thou, as did *Saul* with *David*, for he ſell into a lunacie: follow not any man nor any cauſe with a deſire to oppreſſe, as *Senacherib* did, for the Angels of God deſtroyed his hoſt, and his own ſons made an end of his life. I cannot but feare to heare how ſweetely the birds ſing before a ſtorme, how wantonly the fiſhes play before a tempeſt, how delicately *Dines* was fedde before hee went to hell. Why doe not wicked men conſider this? that the end of ioy is heauineſſe, and hauing their heartes deſire, they hang in eternell torment? *My ſighing* (ſaith *Iob*) *commeth before my eating*, but theſe men eate firſt, and then ſigh, ſo they cloſe vp their Songes of ioy with pangés of miſerie.

Iob. 21. 13.

8 *And parted my land.* Another point of a captiuitie is the taking away of the land from the poſſeſſours thereof; for wee muſt not thinke that if the Lord ſhould ſuffer an inuaſion, that men ſhould eſcape with a tribute, but rather their houſes and landes ſhould bee diſtributed to ſtrangers. Their demefnes, and free-holdes, their Mannors, their copie-holdes, their rentes, their Knightes-ſees, and all other their poſſeſſions ſhall bee quite and cleane taken from them, which the conquerours challenge by lawe of armes. But this is woorthie to bee noted, that notwithstanding this lawe of

armes

armes, God alleageh this parting of the land, and disposing the ancient inheritors thereof, to be one cause why the wicked should be iudged: they wonne it indeed, but yet they are called to an account for it. By which wee may observe, that it is not lawfull in warres so to triumph over the godly and their possessions, as it is over other men, although the King of Syria had triumphed against Amath, Sepharuaim, Iua, and many other countries and Kingdomes, and Cities; yet when once hee came to touch Ierusalem, and to raile vpon *Ezechiah*, he and all his host were quickly dispatched: and in like sort when the wicked come to deale tyranniously with the Church of God, and put them to extremities, then doth the Lord take their cause into his owne hand.

9 The Spaniards boast of wonderfull countries, which they haue conquered among the fillic heathen and barbarous Indians; which may well be so, but what haue they gotten in these parts of the world, which are the beloued Ierusalem of the Lord? surely nothing but blowes; for here they loose more men at the siege of a towne, then there in the conquest of a cuntry: and therefore they may teach vs that such barbarous crueltie as they haue vsed among the Indians, and such tyrannie as they would haue practised in the Low-countries, must not be offered to any Christian nation: but rather as *David* was glad that *Absolon* his sonne had lost the field, yet was he sorie that he was slaine; so must we reioyce if God giue a Christian enemy into our hand, and yet be sorie if any blood be shed, or any violence be executed in his ouerthrow. But I know some wil say, how shall wee warre against the Papistes? may wee not triumph with all manner of warlike and lawfulliuy at their ouerthrow, as wee would doe against heathens? Surely I answere, wee may so warre with them as with Idolators, not with heathens, and so to triumph in their conquest as *Iudab* was woonte against Israel, that is, being prouoked by them, to trie it to the vitermost, and to spare no person

Zeph 2 8.9
No lawfull
triumph over
the godly in
warre.

So was *Charles*
the fifth for tak-
ing the King
of France at
Pauy Carion
& *Peuer*.

Reason 1.

Ier. 30. 16.

2

Isai. 13. 16.

Vse.

Jerem. 39. 12.

that is an aduersarie; yet to suffer the remnants to enioy their Countrey, if they will embrace the truth, and forsake Idolatrie.

10 The reasons of this doctrine are these: first, because as men spoyle the godly, so shall they bee spoyled againe. *Therefore* (saith the Prophet) *all that denoure thee shall be denoured, and all thy enemies, every one, shall goe into captinitie; and they that spoyle thee shall be spoyled; and they that robbe thee will I giue to be robbed: For I will restore health vnto thee, and I will heale thee of thy wounds* (sayth the Lord) *because they called thee the Cast-away. This is Zion, whome no man seeketh after.* Again, good men are at peace in the Land; and therefore it were crueltie to rage against the peaceable. And therefore make this account, that God will reuenge the iniurie offered to his people, vpon the children and childrens children of them that were the workers thereof. As *Dauid* commaunded *Salomon*, that he should not suffer the hoare head of *Ioab* to goe into the graue in peace, because he had slaine two men more righteous then himselfe in the time of peace; so God will not suffer them to come in peace to their graues, that haue had any hand against the righteous of the world.

11 Learne therefore, as the Prophet exhorteth, that in Warres, or in any common slaughter, thou euer vse gentlenesse to them that thou shalt know haue liued godly: And therefore in all the Warres betwixt Iudah and Israel you shall neuer reade of a Priest or Prophet of the Lord to bee slaine; but they were slaine in the time of peace, when men were wearie of the Word of God. Be a valiant souldior, but be also a mercifull Christian; if any yeeld himselfe, then giue not his life to thy sword. Remember, that glorie doth not onely dwell in fighting and killing, but in ouercoming; and if thou overcome by any meanes or stratagems, thy conquest is neuer the lesse. Spare them that pray for thee, for all Christians pray one for another: and as the King of Syria sought no more after he had overcome *Ahab*, but
let

let all Israel goe home in peace; so after thou hast ouercome the principall actors and procurers of the Warre, then let the residue goe scot-free. Thinke also, that the Warres are mutable; and if they giue thee victorie at one time, yet they may let thee be conquered at another time; and therefore so spare as thou wouldest be spared: and as *Abner* would haue perswaded *Asahel*, *Ioabs* brother, to depart from him, because hee should slay him, and then would *Ioab* bee wroth with him; so if wordes may pacifie thy enemy, rather vse them then weapons. And as I would haue thee deale in Warres, so thou must deale in Peace, that thou take not euery aduantage against thy brother, but spare him, when thou hast him in thy hand, whether it be in Combate, or in suite at the Law, or in complaint before a Magistrate, or in any extremitie. Doe thou nothing against him, but let the Law doe all; rather silence some bitter things, then inuent any new occasions of strife, and to the vttermost of thy endeavour labour to buy peace, although it cost thee deedly; for whether thou winne or lose, thou shalt be polluted by trouble.

The fīue and thirtieth Sermon.



And they haue cast lots. This is another cause why the Lord doth enter into so sharpe a Iudgement against the wicked: and that is, as you see, because they vsed them most vilely; and not onely them, but the holy ordinance of God, which is casting of lots: So that they (as it were) played at Dice for the people of God, they cared not who wooon them, nor how they grieved them; for it could not chuse but offend them, to see the Lotterie made vpon them, which God had appointed

Euill men
make good
things euill.
Tit. i. 15

for another vse. But in this that they cast lots for the people of God, and the lot being the verie ordinance of God, not to bee vsed in sport or pastime: wee may note that euill and ignorant men doe profane and abuse euerie thing, yea though in it teltie it be neuer so good. *To euill men and defiled, all things* (saith the Apostle) *are polluted:* their tongues are adders speares, their lips are instruments of guile, their hands worke iniquitie, and their feete runne to euill, and shed blood: and if they thus abuse their naturall parts, what will they doe with the spirituall benefits? Oh, it grieneth my heart to tel you! for their prayers they vse to curse and banne them with whom they are angrie; their knowledge they abuse to beguile and deceiue the simple and vnsable soule; they will haue the Scriptures to couer their profanenesse; & when they be espied, they say they can approue their sinnes by holy warrant. Oh, damnable blasphemie! they vse their wits to cauill, their wealth to oppresse; their strength to seale; their friends to bolster out their offences; and their naturall wisdome to maintaine their vnnaturall blasphemie; they are hungrie, to bee gluttons; they are thirstie, to bee drunkards; they are clothed, to bee proud; they are honoured, to bee disdainefull; and they are well borne, that they may liue ill vncontrolled: with a thousand such like enormities, which we may finde in the continuall practise of the wicked: they abuse their marriage for lust; their children for conetousnesse; their offices for bribing; their ministerie for reprehension; their law for delay of truth; the day for open euill; and the night for secrete shame. If a good man fall into their hands, they will vse him scurrilously, the holy word of God eyther they despise or wrest damnably, the ordinances of God they profane wickedly, and the societie of men they dishonour shamefully; and yet still they liue, and still shall liue, that they may so abuse death, as they haue abused life: that as they make life a time of sinne, so they may find death a day of destruction.

2 The reasons of this doctrine are these; First, because they are blinded of the diuell. And therefore they cannot see so much as that which nature teacheth, for the diuell neuer ceaseth to toulle on a man till hee haue made him defie the grace of God, and to defile the nature of man. The diuell taketh away all our spirituall sight, and for our naturall hee dazeleth it by pollution. For hee blindeth vs with false colours which make all things seeme false and deceivable vnto vs, as blew and Greene glasse make all things seeme blew and Greene. Thus from one wife, men are drawne to two or three together: From one lawfull office to encrouch two or three, and for one true iudgement to make many wrong. This made *Otho* the third, a Roman Emperour, to take two wiues, and not content heerewith, tell also to loue the wife of his enemy *Criscentim*. Yea so blinde hee was, that hee receiued of her poysoned gloues, which cost him his life. Euen such is the end of them which abuse their power, or the ordinance of God, to their owne damnation. Another reason is, because such is the poyson of sinne, that it defileth the verie garments of a man, and the walles of a house, wherfore it will worke more effectually in man, who is a more meete and apt subiect for the same.

3 The vses which come of this doctrine are these; First, that wee learne to discern a man that is thus giuen out to abuse verie lawfull things; woe bee to them, (saith the Prophet) that speake euill of good, and good of euill. For men in this estate will not sticke to commend any kinde of filthinesse, because they would faime bring all vnto filthinesse. And if euer there were times of such practise, now they are; for sinne is become kinde, and Religion turned away naked: VVee haue heresie, and blaiphemie, and Paganisme, and bawderie committed to the Presse, to bee commended in print; there is no Italian tale so scurrilous, or fable so odious, or action so abhominable, but some haue aduentured

Reason, 1.
2. Cor. 4. 4

2

Iud. 23.

Ise. 1.

Iay. 5. 10.

to defend the same: Plaies on the Sabbath are made lawfull; to be sometime a companion of euill is good policie; whoredome with some is good physicke, and no man can be a good member in his country except hee thinke well of himselfe: Honestie is foolerie, knauerie is commoditie, dissembling is discretion, and idlenesse is gentrie. Oh my soule, come not in their habitation! bearding of the ministerie, and clipping their liuings, is but enmitie to poperie; racking of rents is good husbandrie; wicked scoffing is a token of a good wit; and common iesting at God, scriptures, goodnesse, and good men, is but solace. I tell you nothing but that I haue read in print, and heard with my eares. Gaming is as lawfull as labour, and money so gotten is well gotten. Men may be saued without preaching; and faith commeth not by hearing: Papists liue better then Protestants, because they giue more to the poore; and the world will neuer be well till the ministers bee turned to ten pounds stipend and a cloake. Woe be, vnto them, for they follow the way of *Balaam*, who for a little money would haue cursed the people of God: And I pray God, either purge our times from these men, or take these monsters from among vs.

4 *They haue giuen the child.* Here is another cause of their condemnation; for that they had solde a childe for a harlot: and hearken, I beseech you, if euer you heard of the like mischiese, or more base and beastly part of a man, then to take a yong childe, well borne, and godly brought vp, and to giue him for the price of a harlot. Harlots in those times had a speciall desire vnto boies and young youtnes, whom they bought and made Eunuches: but this villanie to be done to the Iewes, the people of God, that their holy seed should be the hire of so vnholly businesse, it could not choose but make the people that heard it, to rend their haire from their head. For it might bee they had a farther reach in selling their children for a whoore, because it was commanded, that the price of a harlot should neuer come

to the Lords Tabernacle, and therefore they gaue their children for this price, that for euer they might vndoe them. But whatsoeuer moued them thereunto, they did it; and therefore wee are herein giuen to vnderstand, that wicked men set more by their lust, then by any good man in the world. *A good man (saith Salomon) is an abomination to the wicked.* They had rather haue a Harlot then a Christian; as *Herod*, that cut off *Iohn Baptists* head to please his whore, *Mar 6.* Would or could a man haue beleueed this, if God himselfe had not told vs of it? Truly no, if we had seene it with our eyes: yet such, I feare me, we haue among vs, that if time shall serue them, they will be forward enough to spend our goods, and consume our livings; and when they be gone, they will sell our wiues and children to Harlots or Heathens, or to any that will giue them any money for vs. O England, England, looke to thy welfare! Thy goodly men, thy braue women, thy sweete children, and thy rich possessions will all fall to the hands of an enemy. What will they not doe to the olde, that thus deale with the young? To the Parents, which thus vndoe their children? Giue not your selues to too much marrying and marriages, as they did in the dayes of *Noah*; for here you may see the price of the fruit of your bodie, begotten in sinne, and giuen for sinne; sinne selleth them to Sathan, and men sell them to Harlots; that as they were borne in a bodie of sinne, so they might be brought vp in a schoole of filthinesse. O wicked sellers! O wretched buyers! O vnhappy wares, that are thus exchanged to fulfill beastlinesse!

5 The reasons of this doctrine are these: first, because they are incesseable and vnsatisfiable in their lustes: and therefore they care not what they doe to performe their lustes. *These men (saith Saint Peter) as bruta beasts led with sensualitye, and made to be taken and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption: and shall receiue the wages of vnrightheousnesse*

as

Wicked men
esteeme more
of their owne
lust, then of
others life.
Prou. 29. 27.

Reason 1.

2. *Pet. 2. 12, 13,*
14.

as those which count it pleasure to live deliciously for a season: spots they are and blots, delighting themselves in their deceivings in feasting with you. Having eyes full of adulterie, and that cannot cease to sinne, beguiling unstable soules: they have hearts exercised with couetousnesse, cursed children; So saith S. Peter, & therefore no marvaile if wicked men make so little reckoning of the liues of the Saints of God, seeing they are beasts that know no difference, yea as the Swine sometime deuoure their owne young ones, so doe the wicked not spare to send abroad their owne in wofull calamitie. Two things in wicked men make them without naturall affection, eyther blinde zeale such as was in the old Idolatours, that sacrificed their children in fire, or else lustfull pleasure as Saint Peter saith, to live deliciously for a season, which made Herod to put to death his owne sonnes: and from thence hee proceeded to another more barbarous crueltie against the Iewish children, even when hee lay on his death-bed, commanding a great many of them to be shut vp, to the end that vpon his owne death, they might be all killed, for else he foresaw that the people would reioyee, but mingling the blood of their owne children, with his departure, there would be a generall mourning, wherein this unhappie King tooke delight, though it were for a short season, and so went downe to hell. Another reason is, because they are louers of pleasures more then louers of God, and such haue wee in our daies, if loue may be esteemed by the worke as *Maries* was by her oyle; for these are the latter daies of which *Paul* speaketh.

6 The vses which wee may make of this doctrine are these: first, that we consider the miserable estate of these kind of men, who as the Apostle saith, shall receiue the wages for their pleasure. And if *Sichē*, for rauishing of one woman, lost his owne life, his fathers, and all his Citizens; what shall be the reward of these men that haue defiled themselves and many women? O dangerous evils that hang ouer their heads! And that which is said against this pleasure,

2
2. Tim. 3. 4.

Use. 1.
2. Pet. 2. 13.

Gen. 3. 4

may be said against all other kinds of pleasures, that they shall euerie one receiue their reward : as *Cain* for his wrath was cursed : *Laban* for his oppression was empouerished ; *David* for his lust was troubled by his owne sonnes ; and *Iosiah* for his boldnesse lost his life : so shall euerie one that taketh pleasure in drunkennesse, or whooredome, or idlenessse, or quarrelling, or murder, or brauerie, or belly-cheere receiue the hire of all their pleasures.

7 Againe, let vs learne to make precious account of the seede of the faithfull, and suffer them not to want any comfort ; for God hath promised to be a friend to their friends, and an enemy to their enemies. Offer them no violence, no not in their infancie, for *Ioseph* who was sold by his brethren, was at length able to be reuenged vpon them : And so it may come to passe, that as twigs come in time to bee trees ; so children come in time to bee men, and then beware your old iniuries bee not repayed by them ; for that which is conceiued young, will hardly bee remoued old. I see in many places the posteritie of good and godly men, yea of those that haue suffered very much for the Gospels sake, to bee accounted no better than vagabonds and rogues ; and I feare that men would bee content to send them into the farthest parts of the world, and to sell them to any Spaniard, Papist, or Infidell, rather then to helpe their estate, and keepe them according to their qualitie. The Scripture is very large in commending *Dauids* care for the sonnes of *Jonathan*, whom he loued and honoured in his life, euen that mans posterity he aduanced for the sake of his dead friend, as one that had deserued well of him and the common-wealth of Israel. Princes and great Kings doe vse to create their fauorites and seruitors noble men, and so let that honour descend to their posteritie for their sakes, but the Turks suffer no honor to be hereditarie, except their great Signiors. Let vs put on the minde of ciuill and Christian Princes, and honour the posteritie of the righteous for their fathers sakes, not like a Turkish barbarisme for sake the children

children of the best deserving men. This is a fault in our times wherein the Martyrs both Bishops & Preachers children, and other that haue in our daies laboured for the Gospel, and neglected wife and children, leaue their wiues and children to a mercilesse world, who forget (like *Pharao*) what these *Iosephes* haue done for their countrey, and being dead, heape vp all manner of reproach, want, and iniurie vpon their posteritie,

8 *And sold your girles for wine.* This is another cause why the Lord dealeth thus rigorously with his enemies, because they had sold away the women children for cuppes of wine; which was as much among them, as a cup of drinke among vs. Whereby we may note, that wicked men make no reckoning of the godly. They sell them for bread, and for old shoes: And so we may see the rich man in the Gospel, that esteemed more of his dogges, then of *Lazarus*, and so the poore were driuen to sell their children to slaue-rie for to buy them bread. Such hard hearted men were and shall be for euer, which make not any account of their poore brethren. The reasons are; First, because they are vnmercifull. And therefore how can they bee mercifull to them whom they hate, seeing they are not mercifull to them whom they loue? Another reason is, because they doe not thinke good men worthie to liue. And therefore they care not how they abuse them.

9 The vses which we are to make hereof are briefly these; first, that we giue not to wicked men any commendations. What is there in any vngodly man worth the noting, except it be sinne? and shall we commend any bodie for their sinne? But I thinke that in our times cyther euerie man is righteous, & none are euill, or else many men are beside the exhortation of the wise man. For there is not any vsurer, nor any Briber, nor any Tyrant, nor any Atheist, nor any Papist, nor any rich man, but they are all commended by one or other: No Landlord so hard, no Gentleman so leaud, no Minister so ignorant, no whoremonger so filthy, although

Amos 8.5.

Wicked men
set nothing by
the godly.

Nehem. 5.3.4.5

Reason. 1.

Pro. 21.10

2

Iob. 19.15

Use. 1.

Pro. 24.24.

although he die of the french disease, but we haue some Epitaphes of his commendation, although they liued without praise, and died without repentance. Whereunto will the world come? and who will desire to liue therein? if thou commend euill men, how canst thou dispraise euill? for euill doth not make the man, but the man maketh the euill. Yea, we haue of our noble and royall Preachers, that will in a funerall Sermon tell the good deeds of many blasphemers, and misers, and couetous, and filthie, and ignorant, and gamblers; and I thinke for money, of witches and conlurers, and rebels, pronounce in the Pulpit that they are in heauen: but beware, and be as wise in saying that a man is faued, as thou wilt be warie in affirming that any is damned.

10 Another vse which we may make of this doctrine, is the same that God asked of Sathan, *Whether he had considered his seruant Iob*: Insinuating vnto vs, that wee ought to weigh and measure the dignitie of a godly man, how there is none like vnto him in all the World. And truly if we did often call to our minds the blessings that righteous men doe bring vnto the world; wee should account them as happie that liue with them, as the Queene of Saba did those which liued with *Salomon*: but since no man considereth either their life or their death, as the Prophet speaketh, men grow to so peruerse and corrupt a iudgement concerning the world, that they thinke there is no difference betwixt the iust and the wicked. Sodom neuer knew what a good man was, till the fire came; and the world will not know the benefit of a Christian, till Christ come to iudgment. But doe not men consider what righteous men are, yes verily, for they trie them as the Deuill did *Iob*; they vex them with many troubles, and load them with many euils, and offend them with many outrages, and grieue them with many slanders: you shall heare in the open streets open reuiling of God his deere children; and now adayes there is not a play or an enterlude, but there are some scoffes at religiō; many scornes at good Christians, & infinite abuses offered to the Preachers.

What

*Laus promouet
gloriam, & eius vir-
tutē, & virtus glo-
ria. Nazian.
Iob. 1. 8.*

What considering is this? but grieving of the righteous Spirit of the Lord that dwelleth in them, and studying how to improve their sinnes to the uttermost. But it shall be sufficient for vs to know that the Lord of glorie will not doe so vnto vs. And therefore bee not discouraged my beloued brethren, gold is gold, although it lie in the dirt; and pearle is pearle, although it be buried in a dunghill: so a Christian is a Christian, although hee bee trod vnder the feete of heli-hounds, and bee buried aliue in the companie of Serpents. Consider them that feare God, to honour them, not to vex them; to helpe them, not to hurt them; to loue them, not to tempt them; to liue after them, not to accuse them: Thinke they are the stars that giue light in the night; they are Captaines that are foremost in seruice; they are the soules that shield others from danger. Now if there be no stars, and no captaines, and no shields, how shall we walke in the night of this World, or fight in the battle of Christ, or bee saued from the fierie darts of Sathan?

II Thirdly, Let vs take heed how wee abuse the persons or bodies of women, for although they be the weaker vessel, and subiect by Almighty God to many evils; yet must not men tyrannize ouer them, as if they had no soules, or were worthy of no regard. We see in this place how much it offended the Lord, that the young Girles or little Maidens were of no reckoning, that they sold them for wine. How will the Lord take it at their hands, which buy and sell them for harlots, that is which keepe them for whores, and to make gaine of their lusts. Saint *Ierome*, although no friend to women, yet gaue this rule *omnes feminas aut aequaliter ignora, aut aequaliter dilige*, either know no woman or loue all. We liue among Christians who honour women as the mothers of men, not among Turkes who little respect either mother or sister. How commeth it then to passe? that so many are abused either in base slaueerie liuing without all knowledge of God, or else in filthie lecherie, without remorse of conscience or dread of iudgement. And this is most

most filthie and damnable, when it is offered to young ones vnder age of child-birth, forbidden by the Law of God and man. These men, these vncleane monsters (I might giue them a worse tearme) are more vile then brute beaſts. And the parents and guiders of yong maidens, that doe nothing else for them, but fit them for the beddes of men, and decke them out in painted glorie, set not by their soules, but by their bodies, and teach them nothing, but to entice and beguile men with beautie and speech: so that (as sayth Saint *Anſten*) a man were better see a peece of rustie yron, or heare the hissing of a Cockatrice.

The sixe and thirtieth Sermon.

Verſ. 4. *Yea, and what haue you to doe with me, O Tyrus and Zidon, and all the Coaſts of Palestina? Will yee render me a recompence? and if yee recompence me, ſwiftly and ſpeedily will I render your recompence vpon your head.*

THis Verſe containeth a queſtion of the Lord vnto the neereſt enemies of the Church, namely, the Marchants of Tyrus and Zidon, inſinuating, that they did all the before-named villanie to the Iewes, as it were to wrecke their malice vpon God: and therefore he asketh them, Whether they will recompence him? and if they doe but once thinke ſo to doe, then will he fully repay them home againe. And firſt of all we may here note, that it is in vaine to be angrie with God; for he ſaith, What haue you to doe with me, &c? and ſo the Lord chaſtiſeth *Iona*, that he might learne not to repine againſt his Creator.

Ff

The

I.

Be not angry
with God.
Iou. 4. 9.

The world now adaies, as they care little to please God, so they care lesse to offend God; and like madde people, if their doings be but a little crossed, they sweare and stare against God himselfe: they like not his gouernment; sometime he sendeth too much drought; another time too much raine: another time they are angrie for the losse of their Cattell; and most times for the reproofe of their sinnes. So that thus they lye tossed like an vnquiet Sea, fretting and foaming against God and Heauen: but what haue they gayned by their repining? Or what are they eased by their swearing? Surely nothing; but their wound is greater, and their sore is made more incurable: learne therefore to bee more quiet, and open not thy mouth against thy Creator. If thy sores be as thy haire, and thy paines be as thy thoughts, and thy wounds be as thy dayes, and thy losses be as thy life; yet be not angrie with God: he is more enclined to our patience then to our wrath; for the patient spirit shall inherit the Land.

Reason 1.

Gen. 4.7.

2

2 The reasons hereof are these: first, because Sinne will slay vs, as the Lord told *Cain*. Againe, wee cannot possibly be angrie, or repine against God, be it but the least motion, but wee shall sinne against him. And therefore in all extremities let every good Christian say with olde *Est*, It is the Lord, let him doe what he will; let him take my goods, for he gaue them; let him haue my children, for he made them; let him remoue my health, for he sent it; let him change my friends, for hee wooon them; let him trouble my conscience, for he can giue it peace; and let him take away my soule, for he can giue it saluation.

Vse 1.

Psal. 37.7.

3 The vses that we may make hereof are these: first, that we wait patiently vpon the Lord, and we shall see in the end our hearts desire, and commit our whole care to his protection, who is able & will be willing to effect the same. Wait patiently, for there is no master so kinde, but he hath some attendance of his seruant; and therefore how canst thou be the seruant of God, if thou neuer attend vpon him? A good

good seruant, of a willing minde, doth obey his master euen in those things that are hard to be performed: and so although it be hard for thee, yet endure the calamitie that somewhat presseth and oppresseth thee. *Naamans* seruants said to him, that the Prophet bid him but a small thing, that was, *wash and be cleane*, and then he washed and was cleansed: and so I say vnto you, it is but a small thing I exhort you, *wait and you shall be eased*. Oh, that I might perswade any sicke man to wait for health, or any poore man to wait for reliefe, or any old man to wait for death, or any young man to wait for Christ, happie were I; but more happie were they, that so could be taught to be so cured. Wait in the morning for a blessing, and in the day for a comfort, and in the night for a light: in the morning, that thou maist worke; in the day, that thou maist continue; and in the night, that thou maist receiue thy reward: oh carrie but a little while, and thou shalt see an end of all miserie!

4 Another vse of this doctrine is this, that we take heede how we by our wrath prouoke the wrath of the holy Ghost against vs, and so grieve the Spirit, by whome we are sealed. We were farre better let our soules goe forth of our bodies, then let the Spirit goe forth of our soules: I meane it were better for vs to die then to liue without the holy Ghost: yea, let vs eate sorrow as wee eate meate, and grieve our consciences rather then grieve the holy Ghost. *Dauids* seruants were afraid to tell him of the death of his child, because it would grieve him: oh, therefore let vs be more afraid to grieve the Spirit of God, then they were to grieve the King of Israel! Now, if thy sinnes be reprobued, amend them; if thy life be threatened, abide it; if thy goods be wasted, fret not at it; if thy enemies reioyce at thee, be not desperate; if thou be offended, sweare not rashly; if thou be punished, curse not outwardly; and if thou be accused, yet answer not bitterly, and grieve not the spirit of promise.

5 *For ye haue taken my Silver and my Gold.* This is the fifth cause specified in their Indictment, for the which the Lord

What is once
lawfully giuen
to religiō, may
not be recal-
led.

Psal. 74. 6. 7.

*Reason. 1.
2 Chron. 20. 19.*

calleth them to iudgement, for that they ransacked his Temple, and tooke away all his Gold and Siluer, which was appointed for his seruice, and carried into their Idoll-Temples whatsoeuer was ordained for the performing of his worship. And first of all we may obserue in this place, that whatsoeuer hath beene lawfully giuen, and appointed vnto the maintenance of Religion, can neuer bee taken away againe: or else in vaine had the Lord blamed these Infidels, for that in their lawfull conquest they had spoiled his Temple also: and this selfe-same thing doe the godly complaine of. So that if any Lands haue beene giuen, or any Houses haue beene builded, or any Priuiledges haue beene granted, or any Money haue beene deliuered for the furtherance of the Lords worship, it is sacriledge to transerre them violently, or couetously, or craftily, to any other vses. Oh how shall they be iudged that liue vpon the spoile of the Church, and share the Lords portion so neere and so narrow, that they haue made it too little to fit his glorie? Doe they not know, that the Lord shall call them to a reckoning for his Siluer and his Gold; and then, oh then, how deere will their daintie fare, their silken suites, their Veluet slippers, their French-hoods, their golden Borders, and their blew-coate-hirelings cost them, that they haue gained and maintained by the robberie of Churches?

6 The reasons of this doctrine are these: first, because the goods of the Church are holy things, and therefore not to be prophaned; which is then done, when they are withdrawne from the Lords seruice. For certainly, although in substance the Gold and Treasure of the Church be the same that all other is of, as the Water and the Bread and Wine in the Sacraments, in substance be all one with other Water, Wine, & Bread; yet in regard of the vse there is a difference; for they are made holy by dedication: and therefore, as it were horrible wilianie to abuse the Elements in the Sacraments; so is it execrable robberie to prophane the Treasure of the Church. Another reason is this: because if it were

not

not lawfull for *Ananias* and *Saphira*, vnder pretence of Religion, to sell their land, as if they would haue giuen it to the Church, and yet kept away part thereof, then is it much more vnlawfull to keepe away any part from the Church which we neuer gaue; but it was rightly the Churches possession before we were borne. It is a worthie storie of *Aristo* his wife: who would not loue *Phyllum* the Priest, vntill he had giuen her the chayne of *Minerva*: which shee obtaining, wore it in great pride and ostentation. But at last her youngest sonne fell madde, and suddenly set fire on the house, wherein his mother and all other things were burned. Euen so shall vengeance hunt them out to destruction that robbe the Churches of their Gold or Siluer, their Liuinges or Reuenues.

7 And the vses which may be made hereof may be these: first, that these Church-robbers and sacrilegious persons know, that the iudgement of God doth continually hang ouer their head, as often as euer they abuse and take any of these hallowed and sanctified Treasures, as it did ouer *Belshazzar*, who was then sentenced to destruction, when he was drinking Wine in the Cuppes of the Temple. And surely we were better weare Camels haire for our garments, as *Iohn Baptist* did; and haue not a house to rest our heads vpon, as Christ had not; and lappe vp our drinke, as *Gedeons* souldiors did out of the running streame, then so to be clothed and lodged, and delicately nourished with the goods of the Church, and the Curse of the Lord. What though some Kings of Iudah did buy peace with them? and *Dauid* did eate of the Shew-bread? yet they did it for necessitie, to maintaine the Common-wealth, and to preserue life; and so verily I thinke may be done now. But blessed be God we neuer yet tasted of the like necessitie: and so long as there shall be one penny of Money, or one foot of Land in the possessions of priuate men, so long must the Treasure of the Church be left vntouched. O yee Gentlemen, and rich men, and vnhappy men! which haue

Ff 3

filled

A^l. 1. 4.V^{se} 1.

Dan. 5. 3. 5.

filled your priuate Coffers with the Apostles goods, where-as you should haue layed your goods at the Apostles feet : What will ye doe when the mouth of God shall pronounce your destruction, for meddling with his Tythes and his Offerings, and his Sacrifices, and his Liuiings, as the hand of God did *Belshazzars* depriuation on the wall? Surely, not your knees will bend, but your hearts will quake; not your countenance will change, but your conscience will tremble; not your loynes will be loosened, but your liues; and not your wealth shall be onely destroyed, but your soules and bodies for euer and euer.

2

God taketh
pleasure in his
worship.
Leuit. 1. 2.

8 Secondly, wee may obserue out of this Verse when he sayth, That they haue carried into their Temples his goodly and pleasant things: that God accounteth preciously of the meanes of his worship, how basely soeuer the world and all worldlings doe iudge thereof; for he calleth them his goodly and pleasant things. The which thing I would haue most diligently obserued, that wee may so thinke of the things of God, as the spirit of God doth deliuer them vnto vs: that wee finde them goodly, as full of grace; and pleasant, as filled with delight, that wee may all say: Oh Lord, how sweete are thy Lawes vnto our hearts, yea, sweeter then honey to our mouthes? For carnall minded men see no more grace in a Church then in a Tauerne, nor no more delight in a Christian then in a Ruffian; nor esteeme any whit better of a Preacher then a Craftsman; or finde any more sweetnesse in a Sermon then a Play; or take any more delight in the Gospell, then in a little Pedlars French. Oh, how basely are you minded, that cannot thinke better of the Lords matters! One of you thinketh, that there is great goodnesse in an eare of Wheate; another findeth great delight in a field Flower; another sporteth himselie with the smell of a Rose; but none of you can feele any pleasure in that Corne that bringeth bread of life, or that Flower that sheweth the worke of life, or that Rose that offereth the smell of Heauen. Lay away thy base thoughts

thoughts of spirituall matters; and know, that the Church is the Lords house, who is greater then a King; that the Preachers are the Lords Stewards, who are better then Lords; that the Gospell is thy soules soode, sweeter then any Iunker; that a Christian is the Lords friend, better than any rich man; that a Sermon is thy Saniours prayse, higher then any Prince; and that the fellowship of Saints is more worth then the valour of Knights. Thinke, I say, how goodly and pleasant are the wordes full of grace, the companie full of goodnesse, the Prayers full of sweetnesse, the Psalmes full of melodie, and the soules full of sorrow, which are gathered together before the Lord in his Church.

9 The reasons of this doctrine are these: first, because he euermore regardeth what himselfe hath appointed. His Church is his Garden, and therefore he hath planted euery flower growing therein: wherewithall he cannot chuse but be highly delighted, as he was at the beginning, when he saw that all his workes were good. Another reason is, because he punisheth them seuerely that contemne any part of his Ordinance. And therefore he accounteth preciously of his Word, which he defendeth by his power, and of his poore Saints, whome hee maintaineth by his Angels; and of his Mercie, which hee manifested in his Sonne; and of the neglect of his Gospell, which hee punisheth by condemnation. Let vs therefore honour whome God honoureth, and that which God accounteth precious, let vs not cast away as vile. Because *Assuerus* honoured *Haman*, all the people of his Kingdome did him reuerence; and therefore, because the Lord thinketh well of the Word, and of the Sacraments, and of Prayer, and of Preaching, and of hearing the Gospell, let him bee a dead Dogge that speaketh against the same. But alas, alas, as *Vashti* would not come, although the King her husband sent for her; so will not our *Vashties*, men, women, olde and young, follow Religion, and come to the

Reason. I.

Cant. 5. 1.

2

Heb. 2. 2.

1. Cor. 11. 30.

Vse 1.

Ait. 10. 15.

2

Gospell, although God our Father, and Christ our Husband send for them neuer so earnestly : but shee was rewarded for her disobedience, and was diuorced from the King ; and so I feare will be the end of very many in our dayes, to bee put out of the Lords fauour, and diuorced from the blessings of Christ. And againe, let vs learne to put on our eyes of Faith, that we may commend that which God commendeth ; for except wee can behold the workes of God, and the Gospell of God with spiritnall eyes, it shall neuer bee goodly and pleasant before vs ; and cast away the blockish dulnesse that oppresseth your braines, like a drowisie nappie in a shining day, which will not suffer you to beholde the light with any comfort : but lift vp your eyes as the children of Light, that you may see the beautie of Christs Church, the riches of the Lords Spirit, the Treasures of the Lords Saints, the Ornaments of a faithfull Soule, and the Glorie of another life.

Vers.6.

10 *The children also of Iudah, and the children of Ierusalem haue yee sold vnto the Grecians, that yee might send them farre from their border.* This Verse containeth the last cause of the Lords iudgement vpon his enemies, for that they had sold his Seede and Seruants vnto the Heathen Nation ; with this policie, because when they were carried farre from their owne Countrey, they should liue like slaues, without hope cuer to returne home againe. These Grecians, to whome they solde the people of God, were Gentiles or Heathens, the posteritie of *Ianan*, the sonne of *Iaphet*, who was the eldest sonne of *Noah*. And in this, that the Lord now calleth them to a reckoning, because they had sold away his people, although they were their Captiues, vnto Infidels ; wee may obserue, that it is not lawfull to commit the children of the beleeuers into the hands of vnbeleeuers. And for this cause it is reported, that when *Abraham* was commaunded by God to goe out of *Haran*, where all were fallen to Idolatrie, into the promised Land

Gen. 12.5.

Land of Canaan, he tooke with him *Saris* his wife, and *Lot* his brothers sonne; for he would not leave him in the hands of *Terah*, *Abrahams* father, and *Lot* his grandfather, because, with the residue, hee then was fallen to Idolatrie. And this example is a sufficient prooffe of the matter, to teach vs, that wee should so loue the soules of the righteous seede, that wee leave them not resident among the Infidels or Atheists, or Papists, or other prophane wretches; but to our owne cost and labour redeeme them from the Devils tyrannie. But in this wee may lament, first, that euen in our times wee may see many yeares of discretion to runne away into Popishicall and Heathenish Warres, or else to safe-gard themselves vnder the lieries of them that are open enemies to the Gospell; and many to binde and put their owne children, the fruit of their bodie (which they ought to consecrate to the Lord) into the education of most blasphemous and abominable Atheists: are not these as much to bee complained vpon, as them whome the Lord here condemneth for selling of Ieruselems seede into the hands of the Grecians? Yea much more; for these solde their enemies; but our men sell themselves and their children: these did it by the Law of Warre; but our men doe it contrarie to the Law of God: these men in so doing did not sinne against their knowledge; but our men, in doing as they doe, sinne against their conscience. O vnhappy parents! which destroy your children in Popish houses: what are you inferiour to them that sacrificed them to Devils? O vnhappy young men! which destroy your soules for the seruice of wicked men: why doe you to gaine a Gentlemans Cognifance, loose your Sauiors Crowne? I pray God open your eyes, that you may come from them, or else you will be destroyed with them.

II The reasons of this doctrine are these: first, because it is not lawfull to make Marriages with Infidels, Heathens, Papists, or Atheists: And if in an equall band wee may not aduenture our sonnes or our daughters; much

more

Commit not
the children of
beleeuers to
Infidels.

Reason. 1.

Deut. 7. 3.

more may wee not giue them ouer in an vnequall: if it bee not lawfull to giue them in marriage, then is it not lawfull to sell or giue them to slauerie, or seruitude. The worse part is apt to ouercome the better: for if an Infidell man doe take a beleeuing woman, or an Infidell woman a beleeuing husband, a thousand to one but the Infidell will persuaide the Beleeuer: as wise King *Salomon*, who was persuaided to Idolatrie by his wiues: And then, I pray you, how will those that are wicked Masters and Gouvernours compell and persuaide their poore despised Seruants and Captiues, Hirelings and Apprentices, vnto whatsoeuer iniquitie commeth in their braine? But peraduenture some will say, That when wee bee ouer-charged with poore people, wee are glad if wee finde any that will ease vs of our cost; and wee were better suffer our poore mens children to serue carnall men, and Papists, and Atheists, then to keepe them in idlenesse, or let them famish: To whome I answere, That God hath not so dealt with any in England: for there are meanes sufficient to bring them vp with Christians, and not to suffer them to famish, if men would but straine their abilitie a little to doe good: but all is too little that is reserued for the wanton posteritie of the wealthie; and men chuse rather, that their vnchristie children should consume all in lewdnesse which they haue got in miserie, then that any portion should goe forth of their Coffers, to maintaine poore mens children, and so to put the lesse in their Inuentorie.

12 Another reason to confirme this Doctrine, is this, That there is no part nor communion betwixt the Children of God and *Behal*. And therefore to send or giue our Children vnto Pagans, Atheists, and carnall godlesse men, to bee by them instructed, is to ioyne Light with Darkenesse, Heauen with Hell, Saints with Deuils, and God with *Behal*. Oh what a confusion is there now in the world? For seeing God doth yet suffer a few Papists among

among vs, as hee suffered Philistims among the Israelites, to trie them and prouoke them; now happie are they that can be in league with them: for they haue good cheere, fat Beeues, many great Mannors, goodly rich Farmes, and they are able to pleasure them: but such pleasure will cost more then a Lawiers or a Courtiers friendship: and although thou shouldest conuerse with them, without all approouing of their Superstition; yet thou oughtest not at all, for God hath no fellowship with them.

13 The vses which arise from this Doctrine, are these: *Vse 1.*
 first, that by the former example of *Abraham* wee haue singular care, that all the children which are borne among vs be godly and vertuously brought vp, and carefully provided for, that they may doe Christ some seruice in the Common-wealth, or Church. And surely, as our Sauior said, *Mat. 18. That whosoener doth offend one of those little ones that beleene in him, it were better a Millstone were hanged about his necke, and he cast into the Sea:* but of all offences there is none so great, as to bequeath them vnto their tuition that will cast away their soules; for men of corrupt consciences and wicked affections, will compasse Heauen and Earth to make any the children of damnation. Oh therefore cast not away the Seede of the Righteous, the Children of Christians, and the price of the precious blood of Christ! You haue made them in their Baptisme, when they were young, to confesse Christ, now make them not againe to denie Christ: but if euer there bee any poore mans child come to your prouision, so set him forward, and deale for his health, that with the maintenance of this life hee may haue the assurance of the life to come. Binde them to none but to Christ; put them to none but to Christians; sell them to nothing but to the Gospell; and leaue not young helpelesse youtthes and maidens in the hands and custodie of olde, cankred, and wicked enemies of God. Another vse: If it bee not lawfull to commit the Children of the Righteous vnto the Gouernment of the wicked, then

Before the Conquest in England we had a Law, that if a servant wrought on the Sabbath day, he should be punished: but if his Master set him to worke, the Master should be fined, and the servant set at libertie.

A wicked thing to spoyle orphans of patrimonie.
Ezech. 22. 7.
Psal. 68. 5.

Deut. 24. 19.

then is it not lawfull for Masters and Lords to keepe their seruants from the true seruice of God. It was a wicked tyrannie of *Pharaoh Exod. 5. 2. 4.* that hee kept the children of Israel from the seruice of God: and such surely is the tyrannie of them that will busie their seruants euen on the Lords day, rather than send them, or suffer them to serue the Lord: Oh thinke with your selues, that Christ is your Lord and Master, *Eph. 6. 9.* and therefore how will he take it at your hands, to see you thus afflict his free men? And how can you affoord him your owne seruice, which will denie him your seruants? Rather follow the example of *Isaiah*, and say, That you and your household will serue the Lord: and let there be as many *Pharaohs* as will be, yet they shall know one day, that there is no crueltie more punishable, then is the authoritie which is vsed against the Lords seruice.

14 *That you might send them farre from their border.* That is, you haue a wicked policie to sell away my people, because you would neuer haue them come againe; but that you might for euer possesse their inheritances. By which wee may obserue, that it is a most wicked and vile thing to deprive any of their Patrimonies or Inheritances, and by violence and countenance to keepe them from them. And the reason is, because the Lord nameth himselfe to be a father of the fatherlesse: And therefore hee that oppresseth them, shall be oppressed by God; and they that take away their inheritance, how shall they looke for any inheritance in another life? Giue vnto them, and take not from them, and augment their reuenues, rather then diminish them. Is God their Father? who will not giue them: Are they not brethren? who will oppresse them: Are they not helpelesse Orphanes? who will hurt them. If wee see but the sonne of a meane Gentleman, we are readie to gratifie him with the richest gifts wee haue: and then let vs not bee backward to helpe fatherlesse children euen with our owne vnto their owne. Oh my deere brethren! it is the cause that

that belongeth to vs all, and therefore neuer suffer an Orphan to be oppressed; for euen thy posteritie may come to the like calamitie. God taketh more care for children then for Oxen, or Sheepe, or Birds, or Beasts, and he would not haue any to be oppressed: therefore be assured, that he will not let thee goe vnpunished, if thou oppresse the fatherlesse. Take not away their Lands, which Parents left them; take not away their goods, which God gaue them; take not away their libertie, which Christ hath gotten them; and deprive them not of those gifts which Nature hath bred in them. Some I know there are which make slaues and fooles of their Wards and Pupils, and desire nothing more then to get all that they haue into their owne hands, whose Bookes of Account and Bills of Reckoning shall surely follow them to the Lords iudgement: and they thinke they are very charitable, if they can get away any mans Lands and Liuing, and afterwards bring vp their heires in their Kitchens to be Scullions, or else at their Ploughs or Sheepfolds, to be drudges and slaues all the daies of their life. O miserable and wretched charitie! to make them the seruants to their owne goods, and to pay their hire with their owne Lands. Others will couzen for Lands, and extort all that they can, and then will make them their Farmors, who were the owners, and thinke they doe them a pleasure: and thus they threaten kindnesse like Lawyers and Vsurers, which pay themselues with ours; and yet say, wee are beholding to them.

The

Seven
The ~~nine~~ and thirtieth Sermon.

Verf. 7. Behold, I will raise them vp out of the place where yee haue sold them, and will render your reward vpon your owne head.

1



Auging hitherto dealt with them, and opened their iniuries as it were in feuerall Billes of Indictment, which they offered to the Church, he now proceedeth to their condemnation. And first of all, hee sheweth them in this Verse, that their policie in oppressing his people, and selling them to strangers so faire off, that they might neuer returne home againe, shall be vtterly void: for he will raise them vp againe, and will recompence the iniurie, as if the enemy had preuailed; and therefore he biddeth them behold it, because the wicked shall certainly see and perceiue, that their counsels against the Lords Saints shall be all in vaine, and to no purpose. But first of all wee may note, when he sayth, That he will raise them vp out of the place where they had solde them: that God will for euermore preferue his Church in the seede of the righteous. So that although we cannot say, that this mans children, or that mans posteritie shall continue in the Church; yet we may certainly beleue, that the posteritie of righteous men shall be the Church for euermore; for God sayth, he will raise them vp, yea if they were dead, as *Abraham* thought he would doe with his sonne. Three feuerall times hath God in one man knit vp his Church: First, in *Adam*, who was a righteous man (although he fell out of Paradise) and of him came all, both good and bad: Afterward he destroyed the wicked, and in *Noah*, one good man, did hee combine his Church; but when his posteritie fell to Idolatry, then in *Abraham* did hee blesse the world. What if wee see

In the seed of
the righteous
shal good men
be preferred.
Psal. 105. 28.

see many called to the Faith, whose late parents were enemies to the Gospell? yet wee must know, that they are defended from some that were godly; inso much, as that wee may boldly affirme, that there is not any righteous man in the world but he came from some parents that had beene godly, and so may hope, that God will againe rayse vp out of his Seed (although many yeares to come) some that shall be saued. No doubt but *Adam* had some fruit in *Cain*, as *Noah* had in *Cham*; *Abraham* in *Esau*; and *Iacob* in the sonnes of his bond-servants. And if this were not so, good men might doe well to leaue off from marrying: but God, which hath determined the world, will haue vs in a continual hope of good children, and a holy posteritie; and therefore hath instituted Marriage to continue as long as the world shall endure.

2 The reasons of this doctrine are these: first, because the power of God shall uphold them: and this was it that *Iohn Baptist* told the Pharisees, That God was able of the stones to rayse vp children to *Abraham*. Again, the gates of Hell shall neuer preuaile against the Church. There is no enemy that men ought more to feare then sinne, which is meant by the gates of Hell; but yet sinne shall not for euer preuaile against the seede of the righteous. We may see many times a young sprout comming forth of an olde stubbe, which hath long beene dead; and so wee may consider, that as *Samuel* came of the rebell *Corah*, who murmured against *Moses* and *Aaron*, so shall there some good seede come from them, who seemed to bee dead and drowned in sinne. But yet this must not make good men to set any thing lighter by their sinnes, because God hath promised it shall not preuaile: but wee must know, that the promise is, that it shall not condemne the Church: yet may God cast thee out of the Church, and there condemne thee, if thou abide in sinne. Let vs therefore, after the example of *Moses*, remember God of his promise, when the Church is in affliction, and seeleth his heauie wrath.

As *Ruth* from *Moab*; the wicked sonne of *Lot*; *Augustine* from *Cham*, a wicked sonne of *Noah*.

Reason 1.

Matth. 3. 9.

2

Matth. 16. 18.

Quot. *Ezech.* 34. resuscit, *Diabolus* recipit.

V^{se} 1.

Exod. 32. 13.

Rom. 9.8.

Gen. 17. 18. 20.

wrath. For the promises of God are the pillars of the Church; insomuch, as every member therein is called the childe of promise. Now then, none can so forget the Church of God, as that he should forget himself; for he is borne by promise, as that standeth by promise. But it is no marvell that the Church of God so decreaseth, that good mens children become wicked, and wicked mens issue multiplie, waxing worse and worse, because there is not a *Moses* left to remember the Lord of his promise. Many are more afraid, that their posteritie will bee too righteous, rather then too prophane; and therefore their mouthes are opened against Ierusalem, because they are opened against Heauen. Yea, good men are too loose in this point; for they forget to remember the Lord of his promise, to continue his Church; and therefore I feare, the Lord forgetteth them in their progenie. Blessed was *Abraham*, that hee neuer gaue ouer to pray for *Ismael*, till God had promised to make him a mightie man: And therefore the Church of God would be much greater, and the posteritie of the righteous much happier and godlier, if more often with *Moses*, wee remember him to take away his wrath, by continuing his Church. Another vse are wee taught, *Ier.* 32. 29. which is, that we likewise pray, that our posteritie may haue one and a single heart, that they may dwell for euer in the presence of God. We can no way so much benefite our posteritie, as by praying for them; for then we lay vp their Treasure in Heauen before the Lord, making him the ouerseer of our Willes, and his Kingdome their inheritance. So that as he promised *Dauid*, that he should neuer want a man to sit on his Throne, if they would continue in his couenant; so may every righteous man assure himselfe, that they shall neuer want posteritie, if they continue in the Lords worship. As there is but one God, so men should haue but one heart; and as there is but one Heauen, so men should haue but one Soule: now the heart is one when it abideth in the worship

of

of God; but when it wauereth, and is distracted into as many follies as affections, there is no heart at all. As it is all one to make more Gods, and to denie God; so is it all one to haue many heartes and no heart. *Therefore pray for thy children whom thou hast nourished in the World, that they may bee single hearted, and remaine before the Lord for ever and ever; for surely if they multiply their heartes; God will remove their graces.* For as *Ahab* by seeking to winne *Ramoth Gilead* lost his owne life, because he would encrease his Territories; so shall wee loose our owne soules if wee enlarge our heartes for more vanitie. Remember that *Ierusalem* was so built, as it was at vnitie in it selfe: and so must euerie member of *Ierusalem*, that is, of the Church, haue one heart in himselfe, that his heart may fit the Lord, and his soule may serue for heauen. Secondly, wee may obserue in this verse, that the policie of wicked men cannot alway preuaile against the good. It was one of the wonders of the World, that euer the counsell of *Achitophel* was so soone counfounded, that hee tooke against *Dauid*; but the Lords hand was in it; for seeing he had promised that *Dauid* should raigne, was not wise *Achitophel* a foole, that would assay to breake the couenant? and so were these Gentiles in taking counsell against the Iewes to keepe them from euer returning to their Country againe. You may read, *They haue said come, and let vs cut them off, from being a Nation, and let the name of Israel bee no more in remembrance. But oh Lord make them like Achitophel.* Many and oftentimes the Romans, Persians, Sarazens, haue attempted the like, but patience in Christians ouercame the Romans. *Heraclius* the Emperour, the Persians and many other Christian Kings, the Sarazens, France and Spaine haue attempted the like against the Protestants, but God preserved them, because hee loued them better the old superstitious Templars whom the Pope and Emperour caused to fall in one day. The first reason: the Lord will purge iniquitie from his Sanctuary, and therefore hee wil not suffer iniquitie to ouerthrow his San-

G g

Etuarie.

Wicked mens
policie cannot
alway stand.
Psal. 124. 1. 2. 3.

Psal. 83. 4.

Reason. 1.
Dan. 8. 13. 14.

Psal. 125. 4.

2

Pse. 1.

Apoc. 7. 3.

2

Sanctuarie. For the policie of wicked men in the destruction of the godly is not so much against mankind, as it is to bury for euer the worship and worshippers of God. Would God that this reason might be well weighed of them, who are euer more corrupting the Sanctuarie of God, who broach all the deuises of the World to corrupt the Gospell; But as the Roman Image standing in the holy place was called the abomination of desolation; in like manner shall the imaginations of hereticall and proud men standing in the Church be called the abominable desolation of Religion. Another reason, because good men might not fall from God by enduring their iniuries: and therefore be assured, if God will make one of his owne Saints worth a thousand of his enemies, then will hee rather destroy their counsels, then want his worshippers. The vse is: *let vs then know that not all the counsels of men, nor all the policie of the Deuill, nor all the power of the Angels shall euer cast downe the members of Christ.* Oh sweet instruction for vs miserable deemed wretches! when we need not to feare all the engins and deuises of the deuill: if he stirre vp Princes, yet God is greater; if wisemen, God is wiser; if strong men, Christ is stronger; and if learned men, yet God catcheth the learned. What shall I say more? all the Devils in Hell cannot take away one soule from the Lord. They are bound, they cannot rour; they are muzzled, they cannot rore; they are ruled, they cannot rage; and they are damned, they cannot hurt vs. Nay, they can neither hurt bodie nor soule; for the same that redeemed soules redeemed bodies, and preserueth both: Therefore feare not death, that hath lost his sting, and feare not the Deuill that hath lost his force. Another vse: let this confidence for our raising vp, out of miserie into glorie; out of iniquitie into holinesse; out of death into life, and quitteth vs from the wicked, stirre vp euery mans soule and heart to cleaue to the Lord for euermore: for as *Dinah* was safe in her fathers house, and none could touch her; so shall we be safe in the Lords presence, and none can hurt vs. Thirdly, by this verse, when
he

he layeth to their charge the selling of his people; that they might neuer returne againe, which they could not bring to passe; but yet hee telleth them hee would punish them: wee may note that God punisheth our deuises and thoughts of euill, although they proceed no farther, as if the thing had beene effected, and the sinne perfected. The builders of Babel thought to build a Tower to reach to Heauen; but they could not preuaile, and yet God punished their enterprise, by confounding their language: So that, imagine with thy selfe how often thou hast stolne by coueting; how often thou hast committed adulterie by lusting; and how often thou hast deserued a tuall punishment, by meeuall transgressing: wee doe therefore all of vs most iustly suffer the danger of all kind of deaths, because we liue in the danger of all kind of sinne; neither is there any man liuing but at one time or other hee hath lusted after euery sinne that he knew, for if wee knew not sinne, wee should not sinne. And indeed these builders, and this building of Babel doth notably describe and decypher vnto vs the nature of sinners and sinne: for as Babel was built without God his consent, so is sinne: as the builders made the substance, and frame, thereof, of themselves; so doe wee of sinne: As they did it to continue their names, that the flood should no more ouerflowe them, not trusting to the former promises of God; so doe sinners forsake Gods promise, and for worldly causes fall into manie follies. Again, as they would build, and neuer cease building till they had brought it vp to Heauen: so is the measure of sinne, it would neuer cease till it ascended vp into the sight of God, and filled all the space betweene Heauen and Earth. And lastly, as the building was not stayed, but by confounding of their tongues; so shall not sinne bee stayed but by the confounding the soules of men. The reasons of this doctrine are these; First, because they which consent to sinne (and goe no farther) are worthe of death. So that it is a grievous thing to be made priuie vnto any vnlawful practises, and not to reueale

Thoughts to
doe euill, like
euill actions.
Gen. 11. 4. 8.

Rom. 1. 32.

Reason 1.

2
Ier. 1. 14.

Vse 1.

Ija. 1. 16.

What we doe
to oher, wee
shall receiue
of oher.
Ija. 33.

ueale and open the same. Secondly our corrupt estate is
such, that our temptations doe draw vs from God. The first
vse, Let vs follow the counsell of the Prophet. That wee
take away the euill of our hearts. Men thinke it lawfull for
them to range in conceit vpon any folly or sinne, or lust or
treacherie whatsoeuer, and to play with the Deuill in ima-
gination, suffering his delusions to tickle their delights, and
delight their soules with an inward desire onely: But in
truth this kind of sport is a most vlawfull game, condem-
ned by the Lords owne statute, when he biddeth vs take a-
way the euill of our hearts; *Clenſe your hands yee sinners, and
purge your hearts you waivering minded.* The Deuill first com-
meth into your hearts by doubting, then by entreatie or beg-
ging, then by delighting; when once he delighteth, he hath
erected his thron in thy soule, & if thou labor not to cast him
out, he will become vnreſiſtable. Dally not with him, as *Sapſon*
did with *Dalilah*, for it will betray thee; trust him not as *Siſera*
did *Iael*, for it will destroy thee; deſite not him as *Daniid* did
Bathsheba, for it will repel thee; chuse him not as *Lot* did *Sedô*,
for in the end it will vex thee. Remember that God which
ſearcheth thy heart will puriſh the ſinne of thy heart, for in truth
thy heart is the principall in euerie offence, and the bodie is
but acceſſorie: Thy heart prouoketh thee to ſinne, as the
High Priests prouoked *Pilate* to crucifie Chriſt; and thy bo-
die obeyeth as *Pilate* did, while in the meane tyme thy con-
ſcience giueth thee warning as *Pilates* wife did him: and
therefore haue nothing to doe with ſinne, which is poyſon,
with the knowledge of it, for it will infect thee; and purge
thy ſoule from euill thoughts, as *Ezechiah* purged *Iſrael*
from Idolatrie. Fourthly, when he ſaith, that hee will render
their recompence vpon their owne head: Wee may note that
the ſame meaſure which wee offer vnto others ſhall bee
repayed to vs againe. As we ſmite with the ſword, ſo ſhall
wee periſh with the ſword: and as we ſhed the blood of o-
ther, ſo ſhall we haue our owne blood ſhed againe. Wee
know that as *Abab* and *Iezabel* did cauſe *Naboth* to come

to a violent death, and the dogs to licke his bloud; so the dogs did licke vp their bloud againe. And this telleth out with the most godly in the world, as we may see in *Dauid*, who tooke away the life and wife of *Uriah*, hee lost his owne sonnes, and escaped himselfe very narrowly; and in the end you know how his sonne *Absalom* lay with his wiues before all Israel. Therefore hearken vnto this, my dearly beloued, that you neuer offer any other things to other, but the same that you would haue offered to you againe. Take what libertie thou wilt to offend other; to wast their goods, to shame their liues, to open their sinnes, to defile their wiues, to oppresse their goods, to harden thy heart against the poore, and to heape vp iniuries in the highest measure: for as *Salomon* said, Hee that stoppeth his eare at the crye of other, shall cry himselte and not be heard: so shalt thou bee offended, and wasted, and shamed, and opened, and defiled, and oppressed, and iniured, and reuenged, as thou hast deserued. Wee see the King escaped not this law; and therefore thinke not thou, whether thou bee rich, or wise, or great, or noble, or worshipfull, or poore, or strong, or weake, or young, or old, or learned, or ignorant: but as thou hast reioyced in others harmes, so shall other in thine; as thou hast defiled others wiues, so shall other thine; as thou hast stolen other mens goods, so shall they steale thine; as thou hast reproched other mens liues, so shall thine bee; as thou hast beene pittifull to others, so thou shalt receive pittie: for this law shall neuer be broken, that whatsoeuer we doe to other, we shall receiue of other againe. The reasons: First, because this is the whole doctrine of the Law and the Prophets, *Math. 7. 12.* for surely there is not any thing that fauoureth more of beastly tyrannie, or lesse of godly pietie, then to doe that vnto other which we would not receive of other: and therefore in the practise of religion betwix man and man, let this serue in stead of the golden rule, whereby the weake shall bee neuer offended, or the poore bee euer oppressed, or the rich be euer enuied, or the godly bee euer

Reason.

Leuit. 19, 18.

defamed. This will take away all bribing from Officers, all tyrannie from Princes, all pride from Gentlemen, all couetousnesse from Land- Lords, and all malice from enemies. Truly, truly, there was neuer precept given better for the Church, for the Common-wealth, or for the World : for the Church , for it teacheth to saue soules, for who would loose his owne? to the Common-wealth , for it preserueth life, for who would kill himselfe? and to the World, for it keepeth humanitie, for who would become a beast? Let vs therefore learne to forget iniuries, for their remembrance prouoke vs to reuenge , and all reuenge is damnable before God. Oh, whose soule is not set on fire to embrace this doctrine, which I might follow with all the examples of the World? For who can abide to haue his owne bloud shed, his owne bodie maymed, his owne children murdered, and his owne soule damned? therefore doe not so to other, but write this Law on the palme of thy hands that it may neuer be out of thy sight. It will teach thee all religion, it will saue thee from the strife of tongues, the shame of fooles, the blame of good men, the furie of Devils, and the wrath of God : for if thou canst beare the iniuries of thy brother , and not reuenge them , thou wilt also beare the afflictions which God sendeth, and the sorrow which good men endure, and not repine at it : but as *Ioseph* hauing all his brethren that sold him, yet did not hurt one of them; so doe thou not hurt any of them that hate thee.

The

The eight and thirtieth Sermon.

Verse 8. *And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they shall sell them to the Sabeans, to a people farre off: for the Lord hath spoken it.*



Hauing shewed them, that he would do vnto them as they had done vnto him and his people; that is, hee would take their sonnes and daughters, and giue them into the hands of the children of Iudah, whom they had spoiled, and the children of Iudah should sell them away to the Sabeans, who dwelt in the vtmost parts of Arabia, being great Merchants, which should likewise send them away into a very farre Countrey, that so their owne policie might returne to their owne dammage. Whereby here commeth a question to be handled, namely whether it be lawfull for Christians hauing conquered any Nation their enemies, to sell away their children whom they had taken prisoners, vnto Heathens and Infidels, as the Lord here saith, that the Iewes should sell them to the Sabeans who were Infidels. First, for the opening of this place, it was lawfull for the Iewes so to do, because they had the expresse commaundement of God, as it is here set downe: and if at the commaundement of God they must in their warres, kill man woman and child; much more at his commaundement may they sell their Prisoners to Heathens. Secondly, wee must not make this place any rule or example for vs to imitate, but take it for a speciall curse vpon the enemies of the Iewes at this time, because they should sell them as they had sold theirs. Then to the question, I thinke it not lawfull for vs to sell any vnto the Heathens, yea though they be Heathens and our enemies: The reasons are these; first be-

Reason 1.

Deut. 20. 11. 12

cause, the Lord propoundeth an everlasting law for warre standing vpon these conditions: First, that they offer peace; secondly, if they ouercome their enemies, the shall they make them their tributarie seruants, and not sell them away; or if they refuse peace being offered, then shall they destroy them all: so then, selling of men and women becommeth barbarous and heathen men, and not the children of God. Secondly, by selling away our enemies, wee doe not weaken the common enemy of our faith, but rather strengthen him; for a bondslauie can fight as well against the Gospell as a free man; therefore it is better to slay them outright, than to make a gaine of them vnto heathens or men of no faith. Thirdly, it is not lawfull to sell them, because it is an vnnatural thing for one man to buy another, or to sell another, as we may see in the historie of *Ioseph*. Fourthly, they were better be among vs, and be the least in our congregation, where they may possibly come to learne Iesus Christ, than to be among heathens where Christ is hated: and so I cannot see how we can wash our handes cleane from the guilt of their damnation. So that now it appeareth, that men must looke especially that they vndo not those whom the Lord hath commended to their safetie and preservation; besides many other reasons which I could adde vnto the former. But concerning the question of selling our enemies, I cannot forget that memorable historie in *Socrates*. 5. & cap. 22. *Theodosius* the Emperour having gotten a singular victorie against the Persians tooke 7000 prisoners, whom the King of Persia would not ransom; hereupon they began to perish by famine: A certaine Bishop of Amidena pitying their wofull estate, called together an assembly of Ecclesiasticall men, and perswaded them to sell all the rich gifts and vessels of the Church for to redeeme those poore Persians. They consented, and so they paid the rancome vnto the souldiours, and sent the prisoners home. Such hath bene the mercie of Christians not to sell Pagans, much lesse Christians, but to send them home againe as *Abraham* did the

the Sodomites, if they will not conforme to Christian religion. And againe, by this verse we may see how the children of the wicked beare their fathers faults; for heere are the sonnes and daughters to be sold: so may we read, that they are blessed that reuenge the fathers crueltie on the children. O my deere brethren! let your tender babes procure pitie and pietie in your soules; for you see how their liues shall pay for your wrongs, and their butcherie for your tyrannie. It were an easier calamitie if the hand that sinned should onely be cut off; but wee see that if the right hand slay a man, the whole body must perish thereby. It is a singular blessing of God to be descended of godly parents, yea the wicked bragge thereof. Therefore if you will make your posteritie happie and blessed; make your owne soules godly, & your workes holy. Let not your children be made slaues to the wicked, and bondslaues to the Diuell for your folly; but be you gentle, that they may liue; be you patient that they may be beloued; be you honest, that they may be honoured; and be you good to the godly, that they may possesse your reuenues.

Publsh this among the Gentiles, prepare warr, wake vp the mightie men, let all the men of warre draw neere and come vp. Now are we come to the second meanes, whereby the Lord taketh vengeance on the enemies of his Church, that is by warre; for as by warre they had wasted the Iewes, so by warre should themselves be confounded. In this warre we are to consider; First, the preparation thereof by souldiers, *vers. 9.* then the instruments or weapons, *vers. 10.* Secondly, the execution in the verses following. First then in this verse hee calleth for the souldiers, and biddeth that the warre should bee proclaimed, and that all the men fitted thereunto should come vp to fight. Whereby wee must first of all obserue, that warre must bee proclaimed before it bee waged. For it becommeth not any Prince or great person so to deale wih his enemies, that he ouercome them before they haue intelligence of him.

The

*Psal. 127. 9**Ioh. 8. 39**Mat. 3. 9**Vers. 9.*

Warre proclaimed before hand.
Ioh. 22. 12.

Reason. I.
Deut. 20. 10

2

2. Chron. 13. 12

Vse. I.

Mat. 24. 6

2

2 Sam. 10. 9
Souldiers must
haue a calling
from God.
1. King 22. 7

Reason. I.
Ios. 1. 17. 13

2

Psa. 18.

Numb. 14. 44 47

The reason, First, because peace must be first of all offered. For warre, which is the slaughter of mankind, must be the last meanes for Princes to right and trie their iniuries. It must be taken in hand for necessitie, not for pleasure; and it must be executed with mercie, not with crueltie. Another reason, because victorie onely dependeth on God, and therefore we must vse all good meanes in the vndertaking thereof, least beginning without the Lords counsell, wee end with his curse, being guiltie of our owne death and others. Let vs not then in this latter age of the world feare any of the rumours of warre, for the Lord of hostes is the great warrior, whose souldiers we are; and if he can vse the roaring of the diuell to driue vs from hell, then thinke also hee will vse the trumpets of warre to bring vs into heauen. Feare not I say all the rumours of warre in France, Flaunders, Hungarie, Turkie, or in other places of the world; for if the wicked die in them it is for sinne; if good men, by the punishment for sinne, they kill sinne; and all this shall promote the Gospell, and preferue the Church. Secondly, when he biddeth to *awake the mightie men*, wee may note that men of greatest courage and valour are fit for the wars. But of this matter we haue spoken in the second chapter. Again, when he calleth them to draw neere and to come vp, we note that souldiers should beware that they haue a calling from God, and a commandement from him to fight. *Iehosaphat* would not fight with *Abab* against the Syrians, till he had inquired of the Lords: and this we may see in *Danid* many times. For seeing warres are the cause of many mens death, let vs beware that we adde not curse to curse; like the king of *Moab*, who being overcome by the Israelites, went home and sacrificed his owne sonne in the fire. The reasons are; First, because they cannot prosper that waite not for the Lords calling. Secondly, hee giueth power to fight. Let vs therefore be so minded in warres, that we neuer vndertake them when the Lord disalloweth them. The Israelites fighting with the Amorites contrary to the Lords will

will were slaine and driuen backe againe; whereas at other times they lost not one man, but returned in victorie. Again, let souldiers learne to keepe themselves from euill. For the battle or warfare is like a mans death-bed, and although a man haue made no conscience all the time of his health, yet on his death-bed will he lie most deuout: so let deuotion and religion raigne in them that follow the wars, that euery mans death may be a Sermon of Repentance vnto them: and let the trumpet admonish them of iudgement, and their continual danger awake them, for the Lords coming. Oh that men of this life would so liue, that they might fight in lesse danger, ouercome with smaller losse, liue with greater holinesse, and die with greater honour: die I say, to honour their countrey with their liues, and their Sauiour with their soules.

Breake your plow shares into swords, and your sithes into speares: let the weake say I am strong. Hauing handled the pressing of the souldiers, now it followeth that we go to the preparation of weapons in this verse, where he biddeth them to take their tooles wherewith they husband the earth, and turne them into the instruments of warre: whereby we may obserue, that the warre which the faithfull haue against their enemies, is as needfull and more needfull then tillage of the earth. *Abraham* to recouer againe *Lot*, tooke all his household both shepherds and other, and followed the kings which lead him away captiue, and by a maine battle ouerthrew them all. And surely many times, there is noue but they may doe more good in the warre, then at the plow; and at the slaughter of men, then at the mowing of corne. If *Abraham* had not stirred presently, all had bene lost, and then woe had bene *Lot*, which should haue liued a prisoner, and forgot the God of *Abraham*: therefore better was it to leaue the sheepe to the danger of the Wolfe, and the earth to bee vntilled and ouergrowne with weeds, then to let any soules of God be captiuated by man, or be taken away from the flock & visible Church of God.

The

Deut. 23.9

Vers. 10.

Warre as
needfull as
husbandrie.

Gen. 14. 14. 15

Reason. I.
2. Sam. 10. 12

3

Use. I.
Ios. 1. 14
Iud. 5. 23

2

Psal. 44. 2.

The reasons: First, because it is waged for the Lord and the Church. Now then it being sometime a part of the Lords service, what worldly worke is there that must not yeeld vnto it? Yea, though it be as naturall as the tillage of the earth. Again, then doth the Lord take vengeance of the sinnes of wicked men, whereupon they were accursed by the Prophet *Jeremie* that did the worke of the Lord negligently; meaning those which did not execute the fulnesse of his wrath vpon the wicked that he had giuen into their hands. Therefore learne the necessitie of warre, and when thou art called, then refraine not to come, to helpe thy brethren, for they are accursed that follow not willingly the warre of God. *Deborah* cursed *Meroz*, because it did not helpe *Barac* against *Sisera*: and so are those faint-hearted and white-livered souldiers, who are afraid to looste their life in the Lords quarrell. Some that are great, presse forward those that are vnder them: other being lawfully called, buy out their calling for money, and so auoid the warre; substituting some one or other in their place, who peradventure runneth away before the battle: Yea, if it be so necessarie, let them learne that God is sometime as well serued by killing in the field, as at another time by praying in the Church; and it is better for them to leaue wife and children, to goe & fight against the Lords enemies, then to liue at home and follow their daily labour. Let vs also learne to entreate the Lord to go forth with our armies against ourenemies, for ther is no policie, like his presence, no Captaine like his direction, no power like his grace, no sword like his anger, no foe like his displeasure, no shot like his breath, & no danger like his absence. Oh therefore, if *Barac* would not go except *Deborah* went with him, then goe not to the warre except the Lord go with thee. The Israelites neuer lost battle wherein *Iosuah* was; and therefore neuer shall we lose the field if the Lord be on our side. Let his call command thee, his cause prouoke thee, his presence arme thee, and then shall neuer foe hurt thee. Let him be thy Captaine to go before, thy com-

name

pany to follow after, thy prouision to feede thy campe : let his lawes gouerne thy souldiers, and his presence shall preserue thee from danger. Oh, pray when thou goest, that hee may guide thee, and when thou trainest, that he may see thee ; and when thou fightest, that hee may saue thee. Secondly, when hee thus calleth vnto them to turne their plow-shares into swords, and their sitches into speares : we may note that it is a thing requisite euery one doe prouide him weapons for the defence of his countrey : and therefore doth the Spirit of God, account it a detestable policie of the Philistines, who tooke away all the Smiths out of Israel, because they would keepe the Israelites without weapon ; for therein they were neuer able to trie their cause, and to auenge themselves of their tyrannic. The reason : First, because no man by the law of God is forbidden to defend himselfe, although in his owne defence he kill his aduersarie, yet could he not be blamed, because the Lord had deliuered him into his hand. And in truth I thinke it a rare policie of the Diuell in the mouthes of Anabaptists, denying Christians to weare weapons, because thereby the Turks and Pagans might come vpon vs vnarmed men, and so take away our liues and our profession together : therefore I hold it as needfull for a man to weare weapons to defend himselfe from wounds, as for a man to take Physicke, to preserue himselfe from sicknesse. Let vs not spend more time herein then needeth, but let vs learne that we prouide the weapons of the spirit. Be not armed against men, and vnarmed against the Diuell ; bee as cunning, to defend thy soule from hell, as thou wouldest be to defend thy life from death. Seest thou not that a whole Nation are overcome without weapon ; and so shalt thou be overcome without the sword of the spirit, the shield of faith, the helmet of saluation, and the darts of faithfull prayers to wound the infernall foes. They are stronger, therefore thou must learne more cunning ; they are wiser, therefore thou must get more strength ; they are swifter, therefore thou must strike more sure ;

1. Sam. 13. 23.
Weapons
needfull and
lawfull for any
Christian.

Reason.

Ephes. 6. 11.

sure; they are more dangerous, therefore thou must bee more zealous. Again, when he biddeth the weake to say, that they are strong, he thereby teacheth vs, that wee must not admit any excuse to keepe vs from the battell, neither sicknesse, nor lamenesse, nor pouertie, nor riches, nor youth, nor genterie, nor weakenesse must excuse men from fighting of the Lords battels; but rather the zeale to doe him seruice must exceede and excell the want which oppresseth vs. Therefore learne from hence how thou oughtest to liue in all thy waies that God looketh for at thy hand: no excuse can be euer admitted; none can be exempted from Religion, because they are honourable; or from the Gospell, because they are rich; or from Sermons, because they are learned; or from the Churches, because they are tender; or from praier, because they are sicke; or from warre because they are weake: but the weake must say, I am strong. Rather pray the more, and go the farther, and heare the oftener, and obey the willunglier, and professe more earnestly, because God hath made thee sick, or poore, or weake, or rich, or tender, or honourable, or learned; for I tell thee that there is no excuse from comming into the Lords vineyard, Thou canst not come into heauen by a proxe, or substitute another to heare the Gospell for thee; but in thy own person and soule, and strength, or weaknesse, thou must enter into it. Therefore now looke to the matter, if euer thou wilt obtaine grace: for although we satisfied the wrath of God by another, namely, by Christ; yet we cannot bee sanctified in any mans person, but in our owne. All the lazars and lame diseased men of Israel, come from all quarters thereof to be laid by the poole of Bethesda to bee washed and cured, and none suffered any let to keepe them away; in like manner, let all the weake and lame soules of the world come to worship the Lord, and let not any hindrance keepe them backe.

The nine and thirtieth Sermon.

Verf. 11. *Assemble your selues, and come all yee heathen, and gather your selues together round about, there shall the Lord cast downe thy mightie men.*

12 *Let the heathen be wakened, and come vp to the valley of Iehoshaphat, for there will I sit to iudge all the heathen round about.*



S in the former verses he called the souldiers which should be the Ministers of his wrath to destroy his enemies : so now againe the second time hee calleth the heathen to iudgement, to prepare them for the execution; and although their destruction should come of themselves, yet the Lord calleth them to battell, that they might know it proceedeth from him. Concerning the first part of these two verses, namely, the gathering of the heathen into the valley of *Iehoshaphat* : wee haue already spoken in the second verse of this Chapter. Therefore wee will briefly touch that which is not handled already. I might first note vnto you, that the Lord careth not for all the multitude of the world, although they were vp in armes against him, when he saith, *Assemble your selues and come all yee heathen*, meaning to warre, and defend themselves against his souldiers before called. Secondly, in these words I might shew you, how the heathen and Infidels in all their warres, trust to their multitudes, and bring all the force they can make : as wee may read of the *Madianites* against *Gedeon* ; and the *Philistines* against *Barac* : but it is the Lord that ouerthroweth the horse and the rider.

2 *I will cast downe thy mighty men.* By these words the Prophet telleth vs, that God will deale with the strongest, and
con-

Luk. 1. 52.
The strongest
ouertrowne
by God.

Reason. 1.
Exod. 15. 4.

2

confound them. The Lord who is of great wisdom and infinite strength and power, doth buckle alway with them that are of greatest account, suffering the pride of the lesser to be punished by men, but he himselfe controuleth the oppressions of the mightie. Whereby we may see, that there is no cause why we should feare any force or furie, or rage of man, for hee can, and doth, take the mightiest to overthrow them. When we see any lifting vp themselves above their brethren, then are we to thinke their pride is ascending vp before the Lord to be crossed. This is a sweete instruction and comfort of the poore members of Christ: for as there are none in the world more humble than themselves, so there are none more oppressed by the pride of other than they are: But they may heere learne, that their mightiest foes are neere to the vengeance of God.

3 The reasons; First, because his name is omnipotent: this was the reason that *Moses* gave off the ouertrow of *Pharaoh*: and therefore it is no marvaile if any man or Armie, or Nauie, or Castle, or King, or Emperour, be throwne downe as the Snow falleth from Heauen; for the omnipotence of his name remaineth for euer. By it hee drowned the Giants, and burned the Sodomites, he overthrew the Egyptians, he slew the Cananites, he captiuated the Israelites, he hath changed the liues of great Princes, and shall at the latter day iudge both quicke and dead. Another reason: because strong and mightie men do mightily abuse their strength: as we may see in *Goliath*, who knowing his owne strength, came and defied all Israel. And surely herein wee may greatly lament the estate of the world, for men do abuse all the benefits of God: Such is the corruption of Sinne in *Adams* children, that their riches are the coales of iniquitie, their authoritie a libertie to transgresse, their health a patent for the worldly vanity, and their strength a sufficient charter to reuile God, and oppresse man: But as *David* the least in Israel cut off that monsters head, so shal the least part of the Lords power take reuenge vpon our highest abuses.

Ier

4 Let vs therefore learne to be humbled vnder the hand of God. For if we be poore and base, men will punish vs: but if we be high and rich, God himselfe wil plague and cast vs downe. But alas, we are neuer humble till it be too late, namely, till wee be laid in our graues; for while wee liue pride is rooted in vs, that it will not out of vs: there is such league betwixt the life of man, and the sinne of man, as was betwixt *Naomi* and *Ruth*, for nothing but death can part them in sunder. Who would be rich to be spoyled by theeues? who would be wicked to be damned by Diuels? and who would be proud to be plagued by God? Aduance not thy soule for thy birth, or thy wealth, or thy friends, or thy office, or thy liberty, or thy strength; for God will cast downe the mightie men: distrust thy vertues, and thy cause, and thy fauour, and thy health, and thy ioy, and thy life, for if thou be exalted in any of these, God will surely humble thee to thy shame.

5 Let the heathen be wakened. Now he sheweth vs, that the heathen after they had spoiled the Church, grew to securitie, and therefore he callerh on them to be awaked; for there were no manhood in it to slay them in their sleepe. By which we may note, that the wicked in their greatest securitie shall be drawne vnto iudgement, when their buildings are flatly, their bodies healthie, their minds lustie, their wealth abundant, their liues past feare; then, then commeth the alarme of their miserie, waking them from their soft beds, heauie sleepe, sweete loue, pleasant pastime, easie health, and happie ioy, to gather them into the slaughter-house of hell. O that men would mitigate their desire of pleasure, and once distrust their hearts when they be ioyfull! for as *Herod* was strooke with death while hee sat vpon his throne of maiestie; so are we neuer neerer to our woe, than when wee are mounted to honour, or seated in quietnesse. The Physitions say, that want of motion, and loue of rest, breedeth more diseases than all euill surfets: and so must wee say that are the Physitions

Ps 1.
1. *Pe* 5. 6.

A sodaine destruction to the wicked.
Ier 22. 23.

of mens soules, that moe perish by ease, than by labour; by ioy, than by sorrow; by pleasure, than by paines and by idle Religion, than by earnest and zealous profession.

Reason 1.

2

2.Tim.3.4.
1/a.3.7.

6 The reasons: the same that *Isay* taught, *Chap.65.* 12: because God is refused in his word: and good reason why it should be so; for as alreadie we haue shewed, that the word must be a light vnto our pathes, and a remembrancer to our soules: which being forgotten, no maruell if in our greatest securitie the Lords wrath ouertake vs. Therefore let the idle followers of the Gospell perswade their soules with more zeale and diligence to bee informed by the Lord, leaſt the wrath take them sleeping, or selling, or playing, or dicing, or dancing to their condemnation. Secondly, another reason because they loue pleasure more thā God, therefore as *Senacherib* was slaine at that instant when he was worshipping his Idoll; so shall their bane be wrought when they are in their belly-worship following their pleasing delights. It was the resolution of the wicked man in the Gospell, *Eate, drinke, and take thy pastime or pleasure.* For there was not one word of Almighty God or his seruice cared for, but voluptuousnesse. As now we see the rich of this world out of their abundance set little or nothing beside them for diuine vses, but all for pleasure, that is to say, to sleepe softly and securely: how costly are their beds, whiles their pewes in the Church are not like their portalles. So much expended for cloathes, so much for Musicke, so much for perfumes, so much for garden flowers, and hanging of such colours to please their eyes. No Camels haire in their cloathes, nothing but merriments, and such fabulous discourses as may moue laughter are for their table. They dwell at Sirsim in the spring, at Babylou in Winter, at Ecbatane in the Autumne, and at Persipolis in Sommer: they change their habitations as the yeare changeth, and for this cause they couet the whole land. And as the old Sibarits were said to driue away Smythes, and

and all sounding trades out of their Cities, that they might not be annoyed: do to these all'grievances: they trauailed into the countrey no further in three daies then another doth in one, for feare of paine and disquietnesse, and they measured their pleasures in nothing, except in water which they put into their wine: thus they forget the liuing God, and offer their loue and sacrifices to carnall pleasures, and in their owne land full of all pleasures they cannot, and doe not sing any of the songs of Zion.

7 Let vs therefore neuer put danger out of our mindes, but then when wee are in most quiet comfort of soule and bodie, let vs trouble our peace with one thought or other. If thou haue children, feare their death; if thou haue parentes, feare their wrath; if thou haue friendes, feare their hatred; and if thou haue health, feare thy sickness; if thou bee ioyfull at the feast, thinke on the miserie of famine; if at a pleasure, thinke vpon the paine of the wounded; if at libertie, thinke vpon the iron of the imprisoned; if in life, thinke on the pangs of death. Neuer exempt thy selfe from danger, but in peace remember warre; in youth remembrance; in play remember labour, and in the heauen of the worlds delight, thinke vpon the hell of another life. Let sorrow be in thy sense; mourning in thy soule; danger in thy life; feare in thy Musicke; trouble in thy sleepe; paine in thy health; want in thy plentie; dislike in thy loue; and distrust in thy desire: so shalt thou neuer bee called to sickness, but with lesse griefe; or to danger, but with lesse feare; or to death, but with lesse trouble; or to iudgement, but thou shalt be provided for it.

8 Another vse: seeing the wicked shall bee drawne to iudgement in their greatest securitie; then wee may learne, whether they feare wrath and euill, or feare it not, yet all is one, it shall come vpon the. *David* said, that the feare of the wicked shall fall on him; and heere wee see *Isa* saith, that though they sleepe, yet shall they be awaked with, and for

Vse. I.

Mich. 3. 11.

their danger; so that if wicked men feare, their sorrow is the more; and if they feare not, their danger is not the lesse. Oh miserable captiuitie of wicked men! which are hardened to feele more paine, and softened to feare more wrath; would not this bring vs out of loue with our sinne, and make vs earnestly to lament our follies, which giue vs no peace till we desire them, and no rest after we possesse them! But of this often haue we spoken before.

9 *For there will I sit.* When hee saith, that hee will sit in iudgement: wee may note, that the Lord will with no labour condemne the wicked, as it is *Mal. 1. 4.* even as one that sitteth in all ease. Againe, in this that he sitteth in iudgement, he alludeth to the iudgements of men which were most lawfull; shewing that his proceedings against the wicked were not vnjust or extraordinarie, but according to equity. But this is especially to be regarded when he nameth the persons whom he will iudge, saying *all the heathen round about*: meaning all those which dwell nye vnto Israell; Whereby wee are taught, that those which are our neighbours, and see our worship, and liue neere, or among vs, and yet be not of vs, but are our enemies, God will iudge them more severely. For if they which liue among vs, and see every day the works of God for vs and in vs, will not be ruled by vs, or turned to vs, they may waite for the heauie iudgement. And therefore was *Philistia* more iudged then *Arabia*, and *Syria* more vexed then *Ethiopia*, because they were on the confines of Israell. Then surely this may teach the loose Protestants, and vaine professors among vs, what great danger they liue in all this while; they haue heard the Gospell and not beleued it; the neerer they were to the truth, the more the Lords wrath is against them; and the longer they haue liued in our peace, and seene the glorious workes of God, the more shall be their heauie iudgement. It were better for them that they liued in Rome, or in Barbarie, or in Tartarie, where the Gospell is not talked of, for then should they bee farther from danger

The nearest
foes of the
Church in the
greatest dan-
ger.
Ierem. 13. 14.

danger; but now they liue with vs, eating at our tables, treading on our Land, standing in our Churches, cloathed with our garments, and blessed by our God: Oh how deere shall they pay for all these benefits! for the Lord will iudge them that dwell neere vs; much more them that dwell with vs: he will condemne them that dwell about vs, much more them that dwell among vs.

10 The reasons of this doctrine are these: First, because they should be subiect to the Church. The members of the Church are the true and lawfull Kings of the world, and all other ought to be their subiects: therefore when the subiect rebelleth against his naturall Prince, hee is more punished then a stranger; so whē the neereil neighbors of the Church are most negligent, they are more endangered then other are: for when the Lord giueth most meanes of instruction, such as is to liue among the godly, then he rewardeth such neglect or contempt with more seuerer punishment. Another reason: because they should succour them in their necessitie: but if they will taste of their benefits, and not beleue their sayings or comfort them in their sorrowes, they are the more worthie to be destroyed. The vse: let vs neuer meddle against good men, for their iniuries will be rewarded double vpon our heads. If thou liue with them, honour them; if thou heare of them, goe visite them; if they teach thee, beleue them; if they want thee, relieue them; and neuer be an enemy vnto them. The Lord saith, that our treading on the earth, is sufficient to make vs without excuse if we beleue him not: and then surely it is sufficient to condemne those that liue vnder the Gospel, and receiue not the Gospell, that they tread on our land, see our Churches, read our Bookes, and beleue not our Sermons. Now thinke with thy selfe that hast liued thus long in a strange place, and yet knowest not, nor obeyest the Lord of that place, art thou not in danger to be arraigned for rebellion? Yes verily: and so are all those that liue with good men, and know them not, that may haue the truth, and la-

Reason 1.
1/a. 60. 5.

2
1/a. 21. 14.

Vse. 1.
Matth. 27. 19.

bour not for it; that might be saved, and yet will be reprobated. Be not therefore an enemy to godliuesse, or to any member of the Church: for if thou heare them not, their words will hurt thee; if thou helpe them not, their wants will witnesse against thee; and if thou oppresse them, the Lord himselfe will iudge thee.

The fortieth Sermon.

Verf. 13. *Put in your sithes, for the haruest is ripe: come get you downe, for the wine-presse is full: yea, the wine-presse runneth ouer, for their wickednesse is great.*

14 *O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.*

I



The length by the assistance of God we are come to the last part of the execution, contained vnder the Allegorie of an haruest and threshing of corne. In the haruest and wine-presse, we must consider their death; and vnder the threshing, their condemnation. For the first, where hee compareth their destruction to a haruest, he doth but as it is vsuall in the Scriptures, both old and new, to set forth a massacre of men, by cutting downe of corne; the which is applied to the latter iudgement in the *Revelation*; onely heere is mention made of sithes, there the Angels are said to reape with sickles: the matter is all one, for as one said; *Non multum refert an vno grande fluctu, an paulatim aqua subrepente, nauis submergatur*: It commeth all to one thing to haue a ship drowned eyther with one great waue, or by a leake; and it is no matter whether

whether a man be killed with a Sword or a Rapier: so the iudgement is alike both with the Sickle and with the Syth. By the Allegorie both of the haruest and of the wine-presse, wherein there is not a staik but it is cut, nor a grape but it is pressed out, we may note that not one shall escape the iudgement of God. The which thing the Lord by this plaine similitude would haue vs obserue, that every day we might see our miserie, and learne to mitigate the wrath of God towards vs. Neither is the estate of the wicked more tolerable, because it seemeth they are heere compared to corne, for it is but the worst and basest corne, such as is cut with the Syth, not reaped with the Sickle: For although they are corne, yet they are not for the Lords spending. *David* saith they lie like sheepe in hell: are they the better in hell, because they are compared to sheepe? no verily: no more are they the happier because they are resembled to corne.

2 The reason of this vniuersall iudgement is, because the Lord will bring euery actiō whether it be good or bad vnto iudgement. If he will bring euery action, then much more euery man; for euery man hath a thousand actions, all which shall be so adiudged, as we shall know the particular censure of God vpon euerie one of them. But what neede haue the righteous of iudgement? or shall their blessed soules come from heauen into their bodies, and againe be arraigned before the Tribunall of God after their first absolution? God forbid: but yet they die as other men, and among other men, as the good grapes are plucked as well as the bad: Heere is onely expressed their death: which shall come vpon all before they be iudged. But their arraignment is but once: and although soule and bodie be againe vnited, yet is not the soule abased by that vnion, or vassalized to the euils it had escaped, but it dignifieth the bodie, and the bodie no way impayreth the glorie, the ioy, the excellencie thereof; but till death bee ouerpast, it hath no prerogative aboue other men.

Amos. 9. 2.

Reason.

Eccle. 12. 14.

Vse.

2. Cor. 5. 10.

3 Seeing therefore there is not one man in the world, but he must come to iudgement; as there is not one stalk in a corne-field but it must be cut downe; and as the Apostle saith, that we must euery one appeare before the iudgement seate of God: then let vs liue in the continuall expectation thereof. A man that is wrongfully imprisoned thinketh it long till the Iudge come, who will set him at libertie because he knoweth his iniurie: in like sort, a man that is a Christian, is a prisoner in this world, hauing his flesh for his gaole, his sinnes for his irons, the Diuels for his keepers, and Christ his Saviour for his Iudge; thinketh long till his Iudge come to set him at libertie, and therefore desireth euery day to come into the presence of God. A iudgement we must all vndergoe; therefore they are happie men that desire the same; let not any bee so wilfull as to wish there were none, for they which cannot like iudgement, doe denie iustice, and they which denie iustice shall certainly feele it. Appeare before the Lord often with thy prayers, that heemay know thee at the generall iudgement. Be not as vnwilling to come before him, as a theefe that careth not for the face of the Iudge; but as *Ioseph* thought long till he saw his father *Jacob*, after he knew he was aliue; so doe thou thinke euery day many yeares, till thou haue seene the Lord in his kingdome.

4 Againe, when in the second place he mentioneth the wine-presse, saying, it runneth ouer, and their wickednesse is great: he thereby noteth the quantie of sinne, namely if God had not set a measure therof, it would grow immeasurable; for as the measure of the wine-presse neuer staith till it be full, and when it is full, it ceaseth not till it runne ouer; so will the sins of men neuer cease till they exceed measure: whereby we may see a wonderfull worke of God, for there is not one man liuing but he hath in him the seed & spawne of all sinne: now it is wonderfull that euerie one groweth not, and that any man liuing should haue in him any little drop of goodnesse. Wee may also lament our corrupt and fin-

Sinne will ne-
uer cease
growing.
1st. 9. 3.

sinfull estate, that during the time of our life we are subiect to all sin; for there is no subiect so true, but if God let him fall, he will become a traytour; no woman so honest, but she may become an adultresse; no man so righteous, but he may become a theefe; and to conclude, there is not any so glorious, but he may be as infamous; for as we are subiect to all sicknesses, so are we to all sinnes. Miserable men that wee are, who shall deliuer vs from these bodies of sinne! it is borne with vs, it groweth with vs, it liueth with vs, and it dieth with vs, it is the death of it selfe, and the death of vs; the death of it selfe by killing vs; and the death of vs by exceeding measure: for as the sons of *Zerniah* were too strong for *Dauid* although hee was king; so our sinnes are too strong for vs, although we should rule them. We were happy men if our sins were not, or if they were not so immeasurable. They will come at the first to be our slaues, as the Philistines; but in the end they will be our Lords, as they would be to *Israel*. Oh, would God we might conquer them and drue them out of our soules, as they expelled the Philistines out of *Ierusalem*!

5 The reason is; because the power of *Sathan* which is the efficient cause of sinne, doth encrease to deceiue vs. The *Diuell* neuer ceaseth to suggest newe temptations, and wee are seldome able to resist them: therefore hee neuer is idle, but euer proceedeth farther and farther, till hee haue plunged vs ouer the cares in sinne, that so hee might drowne vs. When he made *Peter* denie *Christ* once, then hee made him to denie him thrice; so when he hath perswaded vs a little to follow the waies of our owne harts, then hee neuer giueth ouer till hee haue made vs to denie him often: so that this encreasing in sinne must bee attributed to the *Diuell*; for in truth the *Diuell* shall bee punished for the sinnes of the whole world, and yet euerie wicked man bee punished for his owne. And not onely this, but the will of man is so corrupted by sinne, that if it could liue euer, it would sinne euer,
and

Reason. 1.
2. Thef. 2. 9. 11.

and for this cause doth Almighty God punish our temporall finnes with eternall death, because our willes whereby we commit them, are purposed to sinne eternally if they could liue so long. Therefore said Saint Bernard, *Peccantis lapsus in uicio voluntatis, non dono potestatis*, the fall of sinne is not the weake gift of his power, but the vice of his owne will. And againe, *Quare peccas? quia nescis quid facias? absit: quia cogis ut facias? absit, sed quia placet ut facias*: why doest thou sinne? Is it because thou knowest not what thou doest? God forbid. Why then? Is it because thou art driven and forced to sinne? God forbid. But the true cause is, because thou art well pleased to sinne. Therefore as there is no measure of our will, till we cease to liue, so there would be no measure of our sinne, if God himselfe did not appoint a measure both to the Diuell and our willes.

Vse 1.

6 Let vs learne then that there is a measure appointed to receiue our finnes, and if we cease not till it be full, wee cannot cease till it runne ouer; and if we suffer it to runne ouer, we cannot hinder it from ouerrunning vs. There is none that would be willing to sell his inheritance to fill a thecues purse with gold. Therefore let not any of vs be so simple as to fill the Diuels measure full of our finnes, which we buy by selling away our soules. Oh, that we were as hard to the Diuell when he craueth for a sinne, as we are to a begger when he crieth for an almes! we thinke well, if we bestow a pennie in the weeke vpon such a perton, and we can hardly be drawne in for more: but sinne after sinne we commit, as fast as hayle commeth from the cloudes. Let vs then emptie the measure of our sinne, and not fill it, and be as vnwilling to cast one solly into the Diuels hand, as many are to cast one farthing into the poore mans boxe. Let vs resist the temptations of sinne, as *Iacob* resisted the voyce of his sonnes perswading him to suffer his little *Beniamin* to goe with them into Egypt; and let vs neuer yeelde vnto him: let vs not bee overcome, rather let vs die.

7 For their iniquitie is great. These words containe the reason of their iudgement, namely, because of their sinns; for in truth if men did neuer sinne, they should neuer be iudged: and therefore seeing every one that is borne hath sinned, every one borne shall answere for their sinne at iudgement. But when hee saith, it is great: hee teacheth vs that every man shall be punished according to the quantitie of his sinnes. Many sinnes, many stripes, great sinnes great iudgement. As in ciuill politicall gouernment there is a difference; so also is there in the heauenly regiment; for every one shall be punished according to the measure of his sinnes. Therefore now take occasion to slay the heat of thy sinnes, seeing many pleasures, many ioyes, many thefts, many adulteries, many oathes, many lies, many wicked actions shal bring vnto thee manifold indignation. *Moses* would not suffer any of Israel to sacrifice in Egypt, because the Egyptians would slay them: if feare of death made them cease sacrificing to God, then let feare of death make thee cease to sinne against God. Some men will not eate the best meates, although they loue them well, because their price is too costly: Oh that wee could as willingly abstaine from sinne, which wee loue too well, because it will cost so deere! for one houres pleasure will bring a whole worlds paine.

8 The first reason: because God hath ordained his Church to haue severall kindes of punishment; whereby he teacheth that he will obserue the same order in the world to come, to cast out obstinate offenders into the pit that is prepared for heathens and hypocrites; for all the actions in the Church Militant, doe lead vs to the like in the Church Triumphant. Secondly, another reason is, or else the greatest wretch of the world were in no worse case then the new-borne babe: but this cannot be; for then were there no degrees of the Lords iustice, as there are in his mercie. Let vs learne to make this vse thereof: seeing the Lord would haue a man that hath stollen any goods, or taken

wrongfully

Such as is our
sinne, shall be
our paine.
Luc. 12. 47.

Reason. I.

Mat. 18.

wrongfully from any man, to restore it foure-folde : then let vs learne by the greatnesse of our sinnes to aggrauate our sorrowes; for surely, if wee still remaine impenitent in the Church of God, his wrath in the end will ouertake vs as it did *Ioab*, who was slaine at the hornes of the Altar. For the slaughter of the Gibeonites which *Saul* made vniustly, God after his death caused seuen of his posteritie to bee hanged, because *Saul* had not pacified the matter himselfe. Be carefull therefore to repent thy sinnes with sorrow, and to recompence them with obedience, least thy defaults fall vpon thy posteritie: otherwise thy delight will bee too deere, and the fruits of thy pleasure will be more bitter then wormewood. Had *Iudas* knowne when he was with Christ at supper that which now he feeleth, all the Priests of Iewrie and all the money in their seuerall treasures, could neuer haue perswaded him to that treason: Tria not the aduerture of thy sins; for hell is hotter then the fornace of Babylon, and they which once come in it, can neuer come out againe. Learne also to know the weight of euery one of thy sinnes, that thou maist easily see they are odious to God, infamous to men, and dangerous to thy soule: how the Deuill hatcheth them, the flesh nurseth them, the world maintaineth them, and God abhorreth them. Looke I say, vnto their weight; for they are a burden too heauie for thee to beare: if thou keepe them, they will eat thee; if thou stiaue with them, they will wearie thee; if thou beare them, they will hurt thee; if thou forsake them, they will follow thee; and if thou know them, they will feare thee: therefore learne to measure them, and number them, and weigh them, that thou maist emptie and lessen, and cast them downe, neuer to take them vp againe.

Verse 14.

O multitude. In this verse is contained the second similitude whereby their destruction is decyphered. For after haruest commeth threshing and in my opinion in the former verse is set downe their first death; and in this verse their second death, by reason of the resemblance betwixt the
paines

paines of hell, and the action of threshing. First, the stroke of the threshet seemeth to threaten the corne to strike it in peeces, but yet it doth not so; a man would thinke that the paines of Hell would make an end of them that suffer them, but yet they abide them: Secondly threshing followeth the cutting of the corne; and so Hell followeth the death of the bodie. Thirdly, threshing is a continuall striking of one sheafe; and so Hell is a continuall tormenting of one soule: for paine followeth paine, as stroke followeth stroke. But certaine it is a destruction is heere signified, and that a more sharpe and seuerer one then was noted in the former verse: wherefore he calleth vnto them mournfully; *Omni* multitude, *ob* multitude:

10 The which phrase of speech teacheth vs that God is very sorry to execute his wrath vpon the wicked; for our Sauour expressed his griefe for Ierusalem, when hee cried out, *O Ierusalem, Ierusalem! how often would I haue gathered thee, &c.* The which thing putteth vs in minde of the infinite loue of God, whereby he would pittie our losse, reuoke his sentence, silence his wrath, and saue vs from heauie destruction. But such is our nature, as is the nature of children in their birth, which thinke not vpon the paines of their mothers in trauaile; although they die in extremitie, yet they forget them when they be old: and so doe we both the anger and the loue of God, wee regard not his mercies, nor his iudgements, nor his gospell, nor his teares, nor the blood of our Sauour. The reasons of this doctrine: First, in regard of vs, because wee know not the things that belong to our peace. So wretched is the estate of men, that they are not able to discerne when God blesseth them or curseth them: when he wisheth them well, and when hee wouldeth them euill. This is clearer then the Sunne: for Christ and his Gospell being offered to the World, and preached to euerie degree of men; you shall see nothing more vilely esteemed, or basely regarded, inso much as wee may say, that the men of our time doe not know the things

God is sorrie
to destroy vs.
Luk. 13.34.

Reason. 1.
Luk. 17.43.

2
Vse 1.

Marke 3.5.

things that belong to their peace. For if the Lord threaten them; then they spurne; if hee blesse them, then they are wanton; if he punish them, then they murmur; if he honor them, then they are proud; and euery one thinketh that the Gospell serueth but for a time, and they shall doe as well without it, as with it. They know not that now is their visitation, or that now they worke their death, or life, or that now they are married to God or the Deuill: Surely, if men belecue not the Gospell, and walke not thereafter, they are Sathans bond-slaves, although their wealth bee as great as *Salomons*; and their authoritie as great *Hamans*: but if they ioyfully imbrace it in the Ministerie of the Word, then are they the wife of the Lambe, and the elected heires of grace. Another reason; secondly in regard of God, because he rather willet repentance then vengeance; of this wee haue often spoken.

11 Let vs make this vse: First, when we see the froward and wicked disposition of the World, that will not bee reclaimed by any warning, or any mercy of God: let vs doe as Christ doth for the Pharisees, *Mourne for the hardnesse of their hartes*. It is the custome of some vaine professors, (for so I may terme them) to raile odiously at them that will not be ruled by their words: and so it is of some cholericke and vnwise Preachers, who will take libertie in their Pulpits rather to reuile men then to reclaime them, except at the first they come and lay their handes vnder their feete; in the one it is foolish zeale, in the other vaine folly. Learne therefore by our Sauour how to be affected when thy people, or thy children, or thy seruants, or thy friends, or thy neighbours, will not be gouerned by thy instruction, namely, to mourne for their hardnesse of heart; and no maruell, for thou seest God to mourne for them: when thy wordes can no longer preuaile, then let teares; and if they will not be moued by warning, let them be by mourning. Hardnesse of heart is a sickness sent by God, and it lyeth not in the power of man to cure the same: therefore cast not away a man

man when he is sicke, nor a soule when it is hard; but let sorrow and prayer speake for it to God when there is no helpe in mans phisicke.

12 Another vse: seeing God is vnwilling and therefore mourneth for our destruction, and so doe all good men also: oh let vs not despise and neglect all their sorrowes, and cares, and teares which they powre forth for vs! it is vngodlinesse not to regard the Gospell, but it is vnnaturall not to regard the sorrowfull. In heauen is nothing but ioy, oh wretches that we should make the Lord sorrowfull for vs! in the Church there is all sorrow; oh vnkinde and pittilesse men that we should increase their sorrow, and mourning, and teares, and adde to their affliction! but that which is worst of all, wee are hardened and will not care for their cries. Be moued to repentance, and conuersion, and holinesse, and religion, for God and men doe mourne for thy rebellion: let their teares make thee weepe in this life, or else they will make thee roare in another life. Secondly, we may obserue in this verse, when hee calleth vpon the multitude to come to destruction, that God careth no more for a multitude, then for one man, and will as easily cast many into Hell as one soule, as we may see in the drowning of the old world. The reason: because all are but flesh, that is but vile, made of Earth; but weake, wanting strength, and abhominable; corrupted with sinne. Now what should the Lord strue and stand with Earth and weaknesse, or sinne: he hath not an Angell, but it is stronger then a World: and therefore a multitude are as easily giuen to damnation as one or two. Let vs learne not to doe euill after the example of a multitude. Although many be blasphemers, or Atheists, or Heathens, or Papists, or Whoremongers, or Neglecters of the Gospell, Despisers of Preachers, and such like: yet be not thou so, for it is no ease to haue companie to Hell.

13 Againe, when he calleth them to come into the valley of threshing, meaning the place of wrath, vsing no other meanes to draw them thither but his call: we may note, that
the

2

Gen. 7. 21.
Gen. 6. 34.

Exod. 23. 2.

3

Psal. 50. 1. 2. 3.
Ier. 30. 7.

1. Theſſ. 3. 1.

the onely word of God shall bring men to iudgement, and the reason is, because hee is strong that giueth the word. Oh therefore that the same word might stir vs vp to saluation, which shall prepare vs to condemnation and iudgement. For verily if it bee so powerfull as to bring all the world in one companie together, and to raise the dead out of their graues, and make liuing men out of the dust of the Earth: in whom I beseech you is the fault? that it gathereth not vs to heare it when the Lord speaketh in the Congregation, and rayseth vs not vp to the life of righteousness: surely as the Lords hand is not shortened, so his word is not weakened.

The one and fortieth Sermon.

Verse 15. The Sunne and the Moone shall be darkened, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and utter his voice from Ierusalem: and the Heauens and Earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

1.



As in the former Chapter, when the destruction and calamities of the Lords owne people the Iewes, were threatened, the Heauens were said to be covered with darknesse; so now, when the enemies shall bee brought to iudgement, the like terrours, and feare, and darknes, and wonders will be wrought to their astonishment: so that the Prophet to the end of this Chapter

Chapter handleth these two things; first, the fearefull tokens of the enemies destruction in these Verses: and secondly, he concludeth with sweete comforts to the godly. Concerning the darkening of the Sunne and Moone and Starres, wee haue already spoken in the former Chapter; where wee told you; first, That the darkening of these lights did teach vs, that no creatures are able to keepe their places when the Lord is angrie, because they themselves haue a naturall feare of corruption. Secondly, we shewed you, how they wait vpon God to shine when he smilith, and to frowne when he chideth, teaching vs to doe the like. Againe, by vttering of his voice we shewed you, that he meant Thunder; and therefore when hee sayth, That he will vtter his voice out of Zion, and roare out of Ierusalem at the ouerthrow of his enemies; hee thereby teacheth vs, That all that liue in the Church of God must make account to heare and see many fearefull signes and wonders: for in the Church, God manifesteth his wrath against others and against it; he sheweth, that he is terrible, and will be feared: therefore wee heare the Thunders, when other feelee the blowes; wee see the Miracles, when others smart for their operation; wee are taught by others harmes, and wee are terrified by other mens destructions. Therefore none can liue in the Church proudly, but the Heauens will dismay him; or prophanely, but signes and wonders will admonish him; or wickedly, but the Word of God will reprove him; or ignorantly, but the shaking and quaking, and troubling, and darkening of the world instruct him. Therefore the Church is well called the Kingdome of feare; for there is feare of God, and feare of Trouble, and feare of Damnation: feare of God, wrought by word and wonders; feare of Trouble, least violence should ouerthrow all Religion; and feare of Damnation, least the Devils Kingdome should be enlarged: and surely, we were better feare in this place, then be secure in another; as the godly Ierues, which had rather fight vp-

*Isa. 13. 9, 10.
Iob. 15. 15.*

Fearefull
things in the
Church.
Psal. 48. 5, 6, 7.

Wonders
make good
men to hope
in God.
Ierem. 30. 5. 11.

on the walls of Ierusalem, then suffer all quietnesse in Babylon. But I haue followed all this more effectually in another place.

2 But the Lord will be the hope. When hee had tolde them, that he would roare out these destructions in Ierusalem, least they should feare, that a new calamitie was comming vpon them, he telleth them, That he will be their hope; that is, they shall hope in him, and he will be their strength, to deliuer them from all his wrath and vengeance. Whereby wee may see, that by the fearefull signes and wonders which he worketh in his Church, he teacheth vs to hope in him more assuredly. So that now I might thus reason with all my brethren: Wee haue had many fearefull and extraordinarie Thunders; many terrible flashes of Lightening, which haue killed men, and burned houses; many wonderfull apparitions in the Ayre, as Fire and Blood, and Light and Darkenesse, and the visions of armed Men; many Comets, or Blazing Starres; beside many other: yet hath the Church stood, the Gospell beene preached, our Land quieted, our Prince preserued; yea, God is still our God, and wee are still his people; therefore let vs hope in him more assuredly. *Paul* hauing beene once stoned, and rayled vp againe, feared the violence of that death neuer afterward: and so seeing wee haue often suffered these things, and neuer yet perished in them, let God be our hope for euermore. Consider how hee saued some in the Fire; some in the Denes of Lyons; some in shipwracke on the Sea; and some being taken vp aboue the Cloudes, yet returned without all hurt: Euen so will he doe vnto vs; no quaking of the Earth, or breaking of the Cloudes, or darkening of the Day, or changing of the Ayre, shall change our mindes from trusting in our God. When Sinai shooke, and burned like a world on fire, not one of the people were hurt by it; but they were prepared to a more reuerend receiuing of the Law: and so let these wonders and fires prepare vs to the like, that our proud
na-

natures may be humbled by them, our secure liues may be wakened, our little feare of sinne may be encreased, and our daily expectation of iudgement may bee renewed; that when the Lord shall come, hee may finde vs preaching or praying, or mourning, or fasting, or watching, or hearing, or reading, or repenting and readie for his Kingdome: Oh, blessed are they that are in such a case, and blessed are they whose hope is in the Lord.

3 The first reason: because all the ends of the world may see the saluation of our God: for the godly, which are scattered here and there through all the world, will spread abroad the same, that euery one might learne it. Another reason: because in the midst of all terrors yet is God in the Church, and his beautie is then greatest, when hee shineth in darkenesse, and dwelleth in fire, and ruleth in wonders, and is feared in his signes. Let vs learne by these things to encrease our faith and confidence in the Lord, that wee may say with *David*, *Though the Earth be removed, yet wee will not feare*. There is a base kinde of trust or confidence which men retaine, and content themselves withall, when as they grow not forward into a most Christian resolution: not caring for riches, which are but vanitie; or for health, which is but weakenesse; or for life, which is but temporall; or for death, which shall bring immortalitie. This confidence maketh a man like to Christ, who cared not for the Crosse, because God was his father; and in like sort shall not wee care for the miseries of the world, if (as wee say) wee care not for the world. Let vs not care for that which wee cannot keepe, I meane our life; much lesse let vs sinne to keepe it by vnlawfull meanes, for then wee doe but hire a Lyon to watch our Lambes, which in the end will destroy them all. Wee can say in our health, that wee can comfort the sicke; but being in sicknesse, wee can receiue none our selues: So there bee many that make great shew of faith, and confidence in these times of health and peace, and quietnesse, as if

Reason 1.
Esa. 52. 10.

2
Psal. 50. 2.

Vse.

they were readie to die for God ; but alas, if the Lord frowne vpon them but a little, their faith fadeth like mow-en grasse, and they are at their wits end. Therefore come into the Closet and Store-house of thy Soule, and see that thy faith be as good as thy face, and that it will as well abide the burning Furnace, as the warme Sunne, and trie whether it will abide the torments of death, and not be killed : thy Faith, if it be true, must be as immortall as thy Soule, that it may stand in all Stormes, swimme in all Seas, abide in all dangers, liue in all deaths, and raigne in all glorie.

Verse 17.

4 So you shall know, that I am the Lord your God, dwelling in Zion, my holy Mountaine : then shall Ierusalem be holy, and no Strangers shall goe through her any more. Now the Prophet drawing to a conclusion of his Sermons, shutteth them vp with many sweete promises of the Lords fauour ; as first of all his presence ; then his bountie : his presence in this Verse, which shall sanctifie them and keepe them from enemies. Concerning the former part of this Verse, where the Prophet sayth, they shall know him to be their God, dwelling in Zion, sufficient hath beene alreadie spoken ; and I will not stand any longer thereon, but referre you to the former Chapter. This therefore his promise vnto Ierusalem, that it should be holy, teacheth vs the perfection or greatest honour of the Church, namely, *Holinesse*, *Ephes. 1. 4*. When the Lord promiseth, that his Church should be holy, hee thereby teacheth vs, that all Gifts, and Goodnesse, and Mercie, and Glorie, and Dignitie of the Church, proceedeth from this, that shee is Holy ; neither can the Lord in this world bestow any greater benefit vpon his Church, then her sanctification. This Holinesse consisteth not in Learning, nor in Studying, nor in Knowledge, nor in Prophecie, nor in Miracles, nor in Church-offices, but in a good life, and in all them ; so that a holy man is a perfect Christian.

Now

Holinesse is
the perfection
of the Church.

Now verily, when the Lord promiseth Ierusalem to bee *Holy*, hee giueth her all things: for hee giueth her grace to be righteous, his fauour to be honourable, and his benefites to be glorious. Without holinesse men are Heathens, but with it they are Christians; without it they cannot enioy the Earth, but with it they may enioy the Heauens; without it they are Sathans slaues, but with it they are the Lords sonnes: and to conclude, Holinesse is the will of God, the end of our Redemption, the fruit of the Spirit, the cloathing of our Soules, the ioy of the godly, and the perfection of the Church. By Holinesse, Lands are established, Euill is banished, Kings Thrones are maintained, and it maketh a Nation dwell without danger; no Enemy can touch them, no Famine can destroy them, no Miserie can ouerthrow them, because they be holy: and so may euery mans soule by Holinesse driue away the Deuill, continue in the Church, and obtaine the Kingdome of Heauen.

5 The first reason: because in nothing doe wee resemble God more then in holinesse, who is onely holy. Holinesse and Righteousnesse was the Image wherein God created vs, and therefore hee caused to be wrote vpon the breast of the high Priests robes, *Holinesse to the Lord*. Contrarie vnto this Holinesse, is Prophanesse, when men abuse whatsoeuer is appointed to be holy; whereby I see, that they are verie iustly tearmed prophane men, who haue no manner of shew of holinesse. God his fearefull Name, which is holy, they blaspheme; the Sabbaths, which are holy, they prophane; Religion, which is holy, they contemne; the Congregation, which is holy, they persecute; Prayers, which are holy, they seldome vse: and to be brieft, all the Lawes of God, which are holy, they violate. These are carnall men; these are miserable men; these are subiect to all abominations. So that as there is no blessing, but it belongeth to the holy; so there is no curse but it belongeth to the prophane.

Reason 1.
Exod. 22.23.
Leuit. 19.1.

True

True holinesse is of God (sayth Saint *Austen*) and maketh a man truly to estimate charitie, so as hee neither respect that which is not to be beloued, nor neglect that which must be loued; neither loue that more which must bee loued lesse; nor that lesse, which must bee loued more; nor yet loue those thinges with more or lesse, which must bee loued equally. This is the proper action of G O D, and they which are holy, resemble him in this.

²
Isa. 11. 8, 9.

6 Another reason is: because holinesse is freed from Sinne and Hell. Now to be freed from sinne, is the greatest blessing in this world; and to be freed from Hell, is the greatest blessing in the world to come: and indeede one followeth another; for whosoever is freed from sinne, is also freed from Hell. But there are many that thinke it a great paine vnto them to bee free from sinne, because they cannot endure to bee free from the means of sinning: yet let vs know, that this is, or ought to bee our prayer, that wee may once be freed from committing of sinne; that whereas wee haue a minde to Idolatrie or Poperie, it may be turned from it; or if wee bee enclined to Swearing, wee may fall to leaue it and hate it; and if wee be addicted to be enuious, wee may be charitable; or to lustes, wee may be chaste; or to falsehood, wee may bee true; or to couctousnesse, we may be liberall; or ignorance of the Scriptures, wee may be learned in them: and finally, if to any vaine or vnlawfull thing, wee may no more desire it, then children doe the rodde: oh happie were wee, if wee were thus cleansed from sinne, that wee might bee thus sanctified.

Vfe 1.
1. Pet. 1. 15, 16.

7 Let vs learne that exhortation of the Apostle, That seeing God, which hath called vs, is holy, so let vs be holy, that wee may purge our selues from all filthinesse of the Flesh and Spirit. And surely this reason of the Apostle is very effectuall to moue vs vnto holinesse, when he telleth vs, that God, which called vs, is holy. Therefore

fore looke to thy selfe, that hearest the Gospell preached, and leadeſt a lewd and prophane life; for I tell thee, that this very call of God, whereby thou art ſeuered from Iewes and Turkes, ſhall at the later day tell thee of thy euill, which wouldeſt not walke in holineſſe; although God, which called thee, were holy. The firſt Image of God, created in thee, is decayed, and it can neuer bee repaired but by holineſſe: Wouldeſt thou be glorified, thou muſt firſt be ſanctified: thy bodie muſt be holy, abſtaining from pleaſure; thy ſoule muſt be holy, not yeelding to teinptation; thy affections muſt be holy, not corrupted with vanitie; and thy life muſt be holy, not drowned in ſinne. Oh be holy, as God is holy: it is a part of his eſſence, ſo let it be of thine: it is neuer parted from him, ſo let it be euer with thee: it is alway found in him, ſo let it be alway found in thee. God is holy in the Earth, ſo be thou; he is holy in the Church, ſo be thou; he is holy in the day, ſo be thou; he is holy in the night, be thou ſo alſo; and he is holy in Heauen, oh that wee may be ſo! His Iudgements are holy, ſo let thine be; his wordes are holy, ſo ought thine to be; and his workes are holy, ſo let thine be. Oh that wee could be holy, as he is holy; that wee might bee perfect, as hee is perfect; holy without ſinne, holy without want, holy without loue: without ſinne, that they were pardoned; without want, that all graces might be ſupplied; and without loue, that life, and health, and world, and pleaſure, and lands may giue place to holineſſe; for holy people are redeemed of the Lord, but the wicked and prophane are damned to Hell.

8 Another uſe is, that now wee are exhorted to holineſſe, let vs learne how to bee holy, which *Iohn* teacheth vs: which is firſt by expectation of Chriſts comming: ſecondly, by hoping for our glorification: and thirdly, by purging our ſelues: in a word this is all, wee are made holy by regeneration and ſanctification; for a new minde is a holy minde, as a new life is a holy life. So then, wouldeſt

thou bee holy, the word must beget thee in the wombe of the Church; and the bloud of Christ must purge thee in the Tabernacle of thy flesh: and this is the way to make a Saint first by the Word, then by the bloud of Christ; and all of this must bee done in this life: for they doe but mocke and delude the World, which Canonize Saints after they bee dead, except they can bring them to life againe. So then a pure life maketh not a Saint, that is, Holy, without a new minde; nor another minde without a cleane life. Some are of opinion, that there are no Saints but in the Kingdome of Heauen: but they are easily confuted by the Scripture, which calleth the godly at Corinth, at Ephesus, at Colossa, and many other places, by the name of Saints. But they say wee doe call them Saints which the Scripture calleth holy men: and I pray what difference is there betwixt a Saint and a holy man? surely none at all: but every holy man is a Saint, in all Tongues that euer I learned. But if they vnderstand Saints to be the Soules of godly men in Heauen, then I say, that in all good Diuinitie and sound Writers there are none such spoken of; I meane, that the blessed Soules in Heauen are onely called Saints. To conclude, heare the Gospell, beleue the Promises, wait for the appearing of our Sauior, and take but a droppe of his bloud to purge thy soule and life, and thou shalt be holy, thou shalt be a Saint: otherwise, thy life, ledde in long iniquitie, shall end in euerlasting woe, paine, and miserie.

9 *And no strangers.* In these wordes he telleth them one benefit of his presence, and their sanctification or holynesse, which is this, that no strangers shall any more goe thorough Israel: meaning, that they should neuer be ouercome by any enemies; otherwise to harbour strangers is the commaundement of God. But by these wordes wee are onely taught, that Religion maketh a Common-wealth or Kingdome to be peaceable and happie. Although humane policie and worldly wisdome doe much in the

Religion only
maketh a King-
dome happie.
1. *Salm.* 12. 14, 15

the Gouernment of any Nation: yet there is not any thing that so establisheth a People, and maketh them happie, as Religion, which is the Wisedome and written Word of God. Why was not *Ahabs* Gouernment as good as *Dauids*? Or *Ieroboams*, a most politicke King, as good as *Salomons*? Surely, because the one was established in the Law of God, and the other was mingled with filthie Idolatrie. Let all the Politicians of the world, and cursed Machiavelian Atheists, murmure what they dare into the eares of Kings and great Persons, that they must sometime regard Stratagemes contrarie to the Scriptures, or else Thrones cannot stand: yet they are all deceiued; for no Policie nor Councell can stand against the Almighty. Oppression, breach of Promise, toleration of Malefactors, Intinuations, Examinations, Extortions, creations of Officers, and all the like Policies, cannot stand without Religion: for there was neuer yet any Polititian but he ended his life in great sorrow, as did *Achitophel*; I meane such as are not ruled by the Scriptures. Wee haue reade many policies of wicked men: as of *Pharaoh*, to keepe the Israelites in Egypt; of the Philistims, to keepe them without weapons; of *Ieroboam*, to keepe them from Ierusalem; of the Kings of Assyria, to keepe them from returning home againe; of *Herod*, to kill our Sauour Christ: but what gained they all by their policie? Surely nothing, but their owne sorrow and death: for as *Dauid* saith, *The Lord intrappeth the wicked in the Net that hee layd for other.*

Psal.9.

10 The reasons of this Doctrine are these: First, because for sinne God dissolueth Kingdomes, and therefore for Religion he establisheth them: for there is not any thing so contrarie to sinne, as is the Lords worship; I meane Religion: for all other humane vertues are rather in the compasse of sinne, then in the shadow of true godlinesse. Neither yet are all Policies so condemned, as it is utterly vnlawfull to vse any: for some are godly, and may
be

Reason 1.
Prou.28.2.

be practised, as we may see in *Ioseph*, with his brethren, who was a great Courtier, and yet vsed no vnlawfull extremitie of his authoritie: so wee may reade of *Moses*, that sent Spyes into the Land of Canaan; of the *Israelites*, fighting with the *Beniamites*; and of *Gedeon*, when hee slew so many of the *Ephramites*, whome hee found out by pronuntiation of the word *Shibboleth*: but if policie be grounded vpon any sinne, or accompanied with any vnlawfull thing, then better abide the hazard, than that wee should doe euill that good may come of it. Another reason: because, *Kings raigne by the Lord, and by him Princes beare rule*. Now wee must not thinke, that hee fauoureth or accounteth any Nation blessed without his worship; for hee regardeth not a Soule that feareth him not. For this cause he droue *Nabuchadnezzar* from the Throne to the Heards of Cattell, that hee might teach him, that his Throne depended vpon him. Now, shall wee say, that God is, where there is no God accounted? or if accounted, yet not worshipped; or if externally worshipped, yet not sincerely; where euerie fancie of a worldly wise man is preferred before that Truth, which is sealed with the Lords blood. I graunt, that *Iethro*, a Heathen, gaue *Moses* counsell how to behaue himselfe in his Gouvernement, but God approoued it: and so let euerie man speake for the good gouernment of a Nation; but let the Word of God gouerne their sayings.

11 The vses: first, let vs take that counsell of the wisest King that euer was: *Take away the wicked from the King, and his Throne shall be established in righteousness*. If the wicked be remoued, wicked counsell will be silenced; and if wicked counsell be silenced, then will the Princes Throne be established in righteousness. *Danid* would not haue them to be his Courtiers that slew *Isbosheth* his enemy, and no more would he haue any vaine persons or lyers to be his seruants: For as *Gedeons* Armie was most ho-

PRON. 25. 5.

Psal. 101. 5, 6.

honourable, when he had sent away all dastards and fearefull souldiors (although it was small) so a Kings Court is most glorious, when all wicked are banished from it, although very few be left. Multitudes are very dangerous, and many men, many wicked men. Our Sauour Christ had but twelue, and yet one of them was a Traytor; and so it is most likely, there is not any great companie living in Court or Countrey, but there are some wicked among them. Although wicked men may be good for the Common-wealth, yet they cannot establish the Kings Throne in righteousnesse: therefore I would, that all the Princes of the world would say with *Dauid*: *Away from mee yee wicked, for I will keepe the commandements of my God.* Another vse: let vs pray for Kings and Kingdomes, that the Word of God may take place in their Hearts and Lands: for verily, if it onely make them blessed, we shall be very vncharitable to make them cursed: for seeing God doth so highly delight in our prayers, that when wee pray but for our owne peace, hee heareth and graunteth our petitions; much more will he be mercifull vnto vs when wee pray for his worship, and for the enlarging of his Kingdome. And surely, if *Paule* wished, that King *Agrippa* were like himselfe, his bonds excepted; then let vs also vnfaignedly pray, that all Kings and People were like ours, our sinnes excepted, which are as heauie on vs, as were *Pauls* bonds on him.

Psal. 119.

2

The

The two and fortieth Sermon.

Verf. 18. *And in that day shall the Mountaines droppe downe new Wine, and the Hills shall flow with Milke, and all the Rivers of Iudah shall runne with Waters, and a Fountaine shall come forth of the House of the Lord, and water the Valley of Shittim.*



1 Auing promised them his presence, now he also graunteth them his bountie: for as the barrenesse of the Earth wrought their Famine, and their Famine wrought their Curse; so the fruitfulnessse of the Earth must worke their plentie, and their plentie must bring their ioy. Now then the Church being deliuered, the Warres quieted, the godly sanctified, and Religion, or the true worship of God, once againe established, all the Mounraines and Hilles, and Valleyes and Ri- uers, flow with abundance of worldly comforts. That the Mountaines should droppe Wine, and the Hills flow with Milke, and all Riuers runne with Water, it is but a figu- ratiue or hyperbolicall speech: Whereby is noted the wonderfull plentie and abundance that should come vn- to them after their peace; yea, beyond the nature of the Earth, and the Expectation of Man. In this Verse there are these two thinges to bee spoken of: First, of the plentie of Victuals and Foode: and secondly, of the Fountaine that should come out of the House of the Lord, and water the Valley of Shittim: vvhich was a place in the Countrey of Moab, where the Isra- elites committed Fornication with the Daughters of *Moab.*

2 First, in the large promise of so great plentie as these Jewes should haue after the restitution of worldly things, wee may note, that if God giue peace to his Church, then all the creatures of the world are the better for it: for and in the peace of the Church there is nothing in the world but are reioyced in it: The Heauens are cleerer, the Sunne is lighter, the Oxe is stronger, the Sheepe are fatter, the Riuers are fuller, the Bread is sweeter, the Fields are fruitfuller, and the world is ioyfuller. So that when they grow which worship God, they shall also grow that serue man. Till *Adam* sinned, there was not any creature that knew the Curse: and so if the Church could liue without sinne, there is not a creature but should bee free from euill. Wherefore, when their sinnes are purged, and themselues reconciled to God, and established in peace; then the Hearbes grow, the Fields abound, the Trees blossome, the Cattell labour, the Wines nourish, and all things prosper, forgetting their Curse; as a man recovering health, forgetteth sicknesse, or as a reconciled friend forgetteth his malice. The godly therefore being in captiuitie in Babylon, had good cause to put away all mirth and ioy, vntill they saw the deliuerance of the Church of God. And if euer any Nation in the world had the experience of this Prophesie, that they could say their Land was quiet, their Earth was fruitfull, their People were many, their Hills flowed with Milke, their Houses with Wine, their Coffers with Gold, their Pastures with Sheepe, their Yokes with Oxen, their Fields with Corne, their Bread with strength, and their health preserued by the fruits of the Earth: then may wee in England say, that the Lords plentie hath beene among vs, because his Church is with vs. Wee haue had no Warre, but we conquered; no Sicknesse, but wee were comforted; no Famine, but we were deliuered; no Danger, but we were preserued, and no occasion of Mourning in our streetes, and all because the Spouse of Christ dwelleth among vs. Our Earth hath not lost her strength, our
Children

The peace of
the Church re-
ioice the crea-
tures of God.

Esa. 30. 24, 25.

Children haue not beene left fatherlesse; our Summers haue not burned vs; our Winters haue not killed vs; our Haruest hath not failed vs; our Season hath reached our Barley Haruest; our Barley Haruest, our Wheat Haruest; our Wheat Haruest, our Vintage; and our Vintage, our Season againe: and this is all, because the Lambes of Christ feede with our Flockes, the Seruants of Christ sit at our Tables, the Spouse of Christ dwelleth in our Houses, and the Church of Christ is at peace in our Land: oh wake not the beloued of Christ vntill she please, and let her not be imprisoned as *Ioseph* was, because all things prosper vnder peace.

Reason 1.

Isa. 33. 21. 24.

*Romel. 21, 22,
23, 24.*

3 The first reason: because when the Church is at peace, the people haue the Lord about them as Riuer, and their iniquitie pardoned. The Lord is all things to the world, as he is all things to the elect in another life. What is the reason, that the Angels hunger not, that the Saints in Heauen die not, or be not sicke or cold, that they liue without bodies, or without meate? that they see without day, or Sunne; that they watch, and neuer sleepe; that they speake, and neuer be wearie; and that they liue, and shall neuer die? but because the Lords presence is all vnto them. And so is it in the Church, when the Lord giueth quietnesse vnto it, hee bringeth all ioy, and peace, and comfort, and glorie, and plentie; that not onely men, but his dumbe and senselesse creatures may reioyce in them. Then it followeth, that the peaceable estate of the Church in this life is little inferiour to the ioy of another life. In the other life they haue no want no more haue we; there they haue no sorrow, no more is here; there is no feare of enemies, no more is here; there they take no care for life, no more doe they here; there they haue immortalitie, here they be assured of it, onely death hindereth; there they worship God continually, so they doe here, onely naturall infirmitie letteth: and to conclude; there they haue God, and so haue we here. Oh, who would not liue in the Church, that he may haue a Heauen in this world?

4 Secondly, another reason: the Angels of Heauen reioyce at it, and therefore much more men and creatures of the Earth: for when Christ was borne, a number of heauenly souldiors sang glorie vnto God, because peace was on the Earth, and good will toward Men. Blessed therefore is that peace which glorifieth God that sendeth it, and reioyceth Angels that heare of it, and comforteth good men that haue it, and blesseth all creatures that grow in it. Surely, they which take away the peace from the Church, take away all glorie from God, and all comfort from Men. Mercie and Truth meete together, Righteousnesse and Peace kisse one another. Surely, there is none so mercifull as hee that professeth the Truth; as you may see in Christ, and *Dauid*, and God, which is Truth, *his mercie is aboue all his workes*. So there is none so peaceable as the righteous man; for Righteousnesse kisseth and greeteth Peace. These are two friends which cannot be parted; and if they should, yet were Righteousnesse better without Peace, then Peace without Righteousnesse: for better is that Combate (sayth *Nazianzene*) which ioyneth vs to God, then that Peace which ioyneth vs to Sathan. The Deuill cannot worke Warre in the Church, vntill hee haue taken away Righteousnesse: as hee could not hurt King *Ioas*, till hee had remooued righteous *Ichoiada*; and while *Gennadius* liued, Constantinople was at Peace, but when that (Righteousnesse) Man was dead, the Church lost her Peace, as was threatened. Oh, that wee would labour as much for Righteousnesse, as for Peace: for as Peace is rewarded in this life, so shall Righteousnesse in another.

5 Let vs, which liue in these blessed times, looke to our selues aboue all other: for as God hath made our earthly estate better then other mens, so will he doe our condition in the other life worse then all mens, for the abusing hereof. Let me lament my Countrey, as *Esay* lamented Israel, saying; *Thou hast not called vpon me, O England, but thou hast*

wea.

2

Luk. 2. 13, 14

Vse.

Esay 43. 22, 23,

24.

weariéd mee; Thou hast not brought mee the Sheepe of thy burnt-offerings, neither hast thou honoured mee with thy Sacrifices; I haue not caused thee to serue with an Offering, nor wearied thee with Incense. Thou hast not bought mee sweete sauour with thy money; neither hast thou made mee drunke with the fat of your Sacrifices, but thou hast made me to serue with thy sinnes, and wearied me with thine iniquities.

O my brethren, thus may the Lord complaine of vs. We haue had Peace, who hath beene honoured for it? We haue had Money, who hath beene worshipped for it? We haue had Cattell and Corne, to whome haue wee sacrificed? Surely wee haue honoured our Policie, for our Peace; wee haue worshipped our Goods and Lands, with our Money; and wee haue sacrificed our Corne and Flesh to our bellies. What could the Lord giue more then hee hath? Or beare more then he doth? Or tarrie longer then he must? Or wee receiue more then hath beene cast vpon vs? Oh that I could now poure forth my selfe in wordes, to lament the estate of our times! Wee haue much preaching, but little Religion; for the Prophets scant beleue themselves: wee haue much peace, but little knowledge of God is reaped thereby: wee haue great plentie, but very small thankfulness: Our Peace hath bredde Pride, our Pride hath bredde Want; our Want hath caused Mourning; our Mourning hath brought forth Plentie, and our Plentie hath hatched Pride againe. Let the hearts of men cleaue in sunder to consider this point, that now we fall as fast to our former vomites, as any Ruffian to his former follies.

6 Wee haue beene humbled, and God hath heard vs; God hath heard vs, and we regard it not: for the rich men eate their Flocke in plentie; lauish out their money in wantonnesse, spend God his fruits in riot, and neuer thinke of thankfulness. This (sayth he) my friends left me; or I gained by such a Bargaine; or I woon at such a Game; or got by such an Office, or I saued in my shoppe; and now I
will

Gen. 9.

will be merrie wich it : And the Lord hath no sweet savour by their monie, nor any sacrifice by their flockes. But to come to the point, they begin alreadie to forget that there was a famine : and as the staruen kine in winter, become wanton and wild in the spring, so they which of late could speake pittifully, and mourne bitterly for want ; now they begin to forget their want, and their God and all. Oh my deere brethren ! wee are now in more danger to perish by plentie, then we were to fall by famine ; for ease slaith the foolish, and the prosperitie of the wicked shall destroy them. When the children of Israel went euery day poore and rich to gether Manna, and to eat thereof, they liued wel ; but when the quailles came, and they eat thereof, the plague tooke them while the meate was in their mouthes : so, not want of food, but want of grace and thankfulness destroyeth men. Therefore now let the Magistrates looke to the Lawes ; let the Ministers discharge their places ; let the Fathers admonish their children ; and let all men gouern themselves, least our plentie of fruits cost the death of our soules. Now bee as diligent to render praise, as you were wont to bee vigilant in prayer : let the teares burst forth for ioy ; for our peace reioyceth both men and Angels. We are come to our first Heauen (I meane the peace of our Church) if wee now wax proud, and grow insolent, as the Devils were cast out of Heauen aboue ; so shall wee bee out of Heauen beneath. Remember sicknesse followeth health, death followeth sicknesse, iudgement followeth death ; and damnation followeth iudgement : now are our soules sicke, let vs recoouer them, for else they die, and if they die, they will be iudged, and if they be iudged, they will bee damned.

7 Secondly, he promiseth that a fountaine shall go forth of the house of the Lord to water the valley of Setim : meaning that the Gospell should bee preached to the Gentiles ; for it began at Ierusalem as at the spring head, and so flowed through the whole world, of the which the Prophet *Ezechiel* saw a vision, whereby wee are taught : first, that

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God

Ezech. 47. 3. 4.
5. &c.

Cant. 1. 5.

Reue. 8. 10. 11.

Vers. 19.

Isay. 9. 12.

God caused saluation to flow from the Iewes vnto the Gentiles; they had both spring and streame, and yet wanted grace to drinke thereof: whereupon she speaketh, that *they made her the keeper of the vines, but she kept not her owne vine.* Secondly, in that the Gospell is compared to a running water: we may note that it neuer standeth still, but goeth as it were a floud through the world, and there is no power to resist it: And this is the cause why all the Kings and Counsellors of the world could neuer stop the course thereof: onely the Bishop of Rome is that Starre called *Wormewood*, that fell from heauen and corrupted these fountaines of water; whereby they being made bitter, caused the death of many that dranke thereof. Thirdly, the valley of Setim was a verie drie place, and these waters made it fruitfull; so were all the Gentiles, whereof we are a part: and if these waters of the Gospell had not come vnto vs, we had remained vnfruitfull land, very neere vnto cursing and banning. Lastly, we may see that no other doctrine or profession whatsoeuer is to be receiued, but this which is deriued from Ierusalem: Wee must not fetch our water from Rome, or from Mecha, or from any other place, but take of these which flowed from the Temple. And it is verily thought, that God would not suffer Ierusalem or the Temple to stand, nor conuert it into a Bishop-seate, least the antiquitie or dignitie of the place should challenge authoritie to send forth what waters, and what Gospell they pleased into the world.

8 *Egypt shall be wasted, and Edom shall be a desolate wilderness, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.* Once againe he mentioneth the destruction of their enemies: for in their ouerthrow standeth the felicitie of good men, when they shall not be able to molest the Church by their power, nor to corrupt it by their euill example. Heereby we see first of all noted vnto vs, that the blood of the Lords Saints shall be certainly reuenged, although it cost whole countries.

The

The reasons: First, because they are the Images of God, the Lord saith that he will haue his blood shed that sheddeth any blood: Secondly, the nature of it is to crie for vengeance in the eares of God, as the Lord said to *Cain*: and therefore I thinke verily there will come a day that our recusants, which are the offspring of many bloodie persecutors, shall haue the blood of the Lords Saints reuenged vpon them. But if the blood of Saints shall be so auenged; then much more shall the blood of Christ. There are onely two kinds of people vpon whom the Lord will bring the blood of his Sonne: the Iewes whom we see scattered ouer all the world, being accounted a verie miserable and forlorne people: the other are the contemners of the Gospell, which make no account to be saued thereby; who are in a manner as guiltie of the death of Christ, as were the Souldiers and Iewes that nayled him on the Crosse: Wherefore God will not forget how they tread vnder their feete his pretious blood. Againe, let vs take occasion to praise the Lord which letteth not the blood of his children be shed in vaine: as hee blesteth them that take reuenge vpon his enemies, and make them fall to the earth; so he curseth them that cause any of his seruants to come to their latter end. Againe, by this verse we may note, that the blood of the Lords Saints is innocent, whatsoeuer lawes of Princes or decrees of men be laid to their charge, yet this must still comfort them, that if they die for the Lords cause, they are innocent, and shall certainly receiue life eternall.

9 The reasons: because through hatred and malice of the world are they deliuered. Secondly, being the seruants of righteousness, they cannot bee iustly executed for the same. Let vs bee heereby encouraged not to feare death, for if we die naturally, we die happily; and if we die violently, we die innocently. Againe, let not any of vs that are Christians suffer for our euill doing, but rather let vs watch ouer our liues, that no sinfull danger of humane lawes doe euer ouertake vs.

Gen. 9. 6.

Gen. 4. 10.

Heb. 10. 29.

Deut. 32. 43.

2. King. 21. 16.

Ioh. 17. 4.

Rom. 6. 18.

1. Pet. 2. 19.

1. Pet. 4. 15.

Verse. 20.

10 But *Indah* shall dwell for ever, and *Ierusalem* from generation to generation.

21

For I will cleanse that their blond that I haue not clensed, and the Lord shall dwell in *Zion*. These verses containe the last promises of the Lord vnto his Church, grounded vpon the presence of God among them; First, for their perpetuitie; Secondly, for the declaration of their innocencie, which hee noteth when he saith, that *he will cleanse their blond, &c.* when as vpon the report of the iniuries receiued in the former verse, he presently addeth, that they shall dwell for euer: we may note, that the wrongs which good men in this life endure, shall be one meanes to forward their rest, and glorification. For this is the fruit of our afflictions, to perswade the Lord for our immortalitie: for as when the Israelites cried in Egypt, then the Lord brought them into Canaan; so when we crie for our wrongs, wee are readiest for heauen. The reasons; God euermore hath an eye to the afflicted. Secondly, then are we most like to the Sonne of God, and when we are likest to him on earth, we are nearest to him in heauen. Let vs so beare our afflictions and wrongs, as if we were borne for them, for we see they shall turne to our greater ioy. But of this matter we haue spoke often. I might also remember out of this verse, when hee saith, *Indah and Ierusalem shall dwell for ever*: he meaneth not the Citie of Ierusalem, for that is long agoe destroyed; but he meaneth that the Iewes shal neuer be vtterly destroyed, but many of them shall be saued in the world to come. When he saith, that *he will cleanse their blond*: he will manifest to the world that they were not iustly executed, but vniustly murdered: whereby wee may see at length that the wicked, whether they were wilfully blinded, or ignorantly affected in persecuting good men; yet they shall know, and so shall other, that they murdered them vniustly, as the Iewes which shall see Christ whom they pearced, for wilfull murders cannot be euerlastingly concealed: and it is all one before God to steale by authoritie or with-

Psal. 11. 5.

Psal. 9. 13.

1. Cor. 4. 9

Reuel. 1. 7

Math. 27. 2. 4.

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our law, to kill by law or without authoritie. Lastly, wee see when he saith, he will dwell in Zion, that the presence of God preserveth the Church, how can it ever perish when the Lord maintaineth it? Surely Sathan told Christ that he could not doe amisse, for the Angels watched about him, and held him vp that at no time hee should dash his foote against a stone: If the helpe of Angels in the Diuels conceit was so great to preserve Christ; then much greater is the presence and hand of God to uphold his Church. Hee alone buildeth it, that it fall not; keepeth it, that it fade not; dresseth it, that it may bee holy; and preserveth it, that it may be godly: so that so long as the Lord endureth, so long shall the Church stand, maugre the might of all the Diuels in hell. *To which God everlasting, immortall*

*and onely wise, the most glorious Trinitie, the Father,
the Sonne, and the Holy Ghost, let vs render
all praise, ascribe all maiestie, and give
our whole spirits, soules and bodies,
that he may be glorified in vs,
and we be glorified in him:
Amen, Amen.*

FINIS.

Reuel. x. 11